THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

THE JOYS OF DECEMBER.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box, together, to beautify the place of my sanctuary.—*Isaiah* lx. 13.

THE winter is come with its lowering sky,
And its chilling blasts that whistle by.
Oh, cold is December's icy breath,
It dooms the lone, lingering flower to death;
It strips the forest, and freezes the rill,
And bids the last note of the bird be still.
The hum of the bee is heard no more,
And the squirrel is gone to his winter's store.
The beauty of summer has pass'd away,
And cold is the night, and dark the day.

But leave this sad scene and this fading light,
And haste where all is warm and bright;
Where many are met with a joyous air,
The young and the beautiful, too, are there;
With glowing faces and busy hands
They are twining the spruce and the laurel bands.
They are bringing the branches of cedar and pine,
And wreathing the pillars with evergreen vine.
For their's is the task—the sweet task to adorn
Their own beloved church, for the Christmas morn,
That morn, the most glorious that rises on earth,
The morning that witness'd our Saviour's birth;
When angels came down from their place in the sky
And shouted 'Hosannas' to GOD the most high.

Yes, they are adorning the altar with care,
And we too their work and their pleasure will share;
The pride of the forest we'll cast in His way,
Who came to redeem us on that happy day.

Oh! winter has joys that we never can know
In summer; though brightly the sunbeam may glow.

Z.

LIBERTY.

THY tender lineaments are seldom seen;
And, like the meteor, beautiful and brief!
Man just beholds thee in thy dazzling sheen,
And thou art gone, and he is left in grief!
Say, does the monarch find thee? or the chief,
To whom dismember'd nations bow the knee?
Thou fallest from their grasp as falls the leaf,
When autumn winds assail the bending tree—
Scattering its fading robe in fragments o'er the lea.

Crowds have possess'd thee for a little space—
Brief hast thou been by multitudes adored!
Soon has licentiousness usurp'd thy place,
And then has sunk beneath the uplifted sword.
Man must be virtuous, ere thy smiles afford
Nerve to his arm, or counsel to his mind;
Then shall the tyrant sicken at the board,
Like proud Belshazzar, when Heaven's hand design'd
The scroll upon the wall—the mystery undefined!

N. Y. Atlas.

THE MINISTRY.

THE Rev. Dr. Bray, whose name we lately mentioned in connexion with the subject of Lending Libraries, was not only indefatigable in his efforts for establishing collections of religious books in various parts of England and America, but also wrote several treatises designed to aid in the right choice of works, and pointing out the methods most proper to be pursued in an extended course of reading. Of these one is now before us—a volume of 412 pages, entitled 'A Scheme of such Theological and other heads, as seem requisite to be perused or occasionally consulted, by the Reverend Clergy.' It contains a very extensive plan of preparatory and theological reading; and numerous extracts from authors recommended for perusal, arranged under proper heads, from which we copy those given below;—after recommending '*Nazianzeni Apologeticus de fuga sua;—Joh. Chrysostomi de Sacerdotio*, Lib. 6.; *Gregorii Liber Pastoralis Curæ;* and *Mr. Dodwell's First Letter of Advice for the susception of Holy Orders*,' as proper to be read "on the weightiness and importance of the sacred function precedaneously to any determination of entering Holy Orders;"—he adds the following note and extracts; having reference to the same topic. They will be taken as they were designed, not as furnishing arguments for discouragement, but intended to impress upon the mind the exceeding importance and responsibility of the sacred office, and the duty as well as necessity of the best practicable preparation for its due discharge.

It would be very happy for the Church, if every one designed for Holy Orders, instead of venturing inconsiderately upon a function, that is *Onus Angelicis Humeris Formidandum*, as one calls it, would first sit down and consider, as our Saviour adviseth in a like case, the weightiness of the same, and his powers and abilities to undergo it: of which none seem to have an equal sense with the primitive fathers in the tracts before mentioned; and therefore I do in the first place recommend the reading of them. Only the eminent Cardinal Bona seems to have so sublimated the sense of all that have written before him on the subject, of not undertaking, without the utmost caution, the pastoral care, that his words are deserving to be engraven on tables of brass. I shall here subjoin them.

N. Magna Temeritas Ecclesiasticorum est, qui, cum viribus careant ad onus Pastorale Ferendum, Illud, tamen anxie quærunt, et se illi sponte subjiciunt non vocati â DEO, sed spiritu elationis impulsi: Non, ut gregem pascant, sed ut ipsi pascantur; non ut regant, sed ut dominentur. Res plane horribilis ac deploranda est, quod regimen animarum plurimi ambiunt, sed nemo considerat quanti momenti sit, fidejussorem DEO esse pro animabus CHRISTI sanguine redemptis; atque onus accipere usque ad Cœli valvas portandum sub pœna æternæ damnationis, si illud culpabiliter excutiant. Et quis est tanta præditus sanctitate, ut possit se in omnibus irreprehensibilem exhibere? Merito igtur Pastorale Officium Ars Artium dicitur, et *Onus Angelicis Humeris Formidandum.* Quantum enim judicii requiritur ad regendos homines, quorum mira diversitas, incredibilis inconstantia, nulla sinceritas? Quantum luminis ad occulta cordium penetranda, et quod DEI proprium est ad intentiones discernendas? Quantum prudentiæ, ad diversorum propensiones dignoscendas? Quantum diligentiæ, ut abstrahatur anima a peccato? Quantum industriæ ad obstandum tentationibus? Quantum solertiæ ad avertendas malorum occasiones? Quantum scientiæ ad moderandum conscientiam? Quantum fortitudinis ad coercendos peccatores? Quantum virtutis ad resistendum adversariis? Quantum patientiæ in tolerandis imperfectis? Quantum constantiæ in bonis promovendis? Quantum denique habilitas ad omnia justitiæ munera exerceuda? Hæc omnia, sine speciali gratia DEI, vix possunt in uno homine reperiri. Ac proinde animarum cura sine manifesta DEI vocatione acceptanda non est: Tum diu considerandum, quid valeant humeri, quid ferre recusent. Non debet præesse, qui non potest prodesse.—*Car. Bon. pr. Vit. Chr. Sect.* 43.

Præ omnibus autem hic audiatur Cla. Cavers Prolegomenis ad Hist. Eccl. Sect. vii. verbis ære quæ incidantur digna—sic alloquens literatam juventutem. "Facessat a vobis inutilis omnis studiorum ratio, facessant difficiles nugæ, implacabiles rixæ, leves et ludicræ disputatiunculæ:—Ætatem teramus non in Foro et Prætoriis, non Agyrtarum more sursum ac deorsum cursitantes, non apud magnatum limina sordidis obsequiis gratiam ac favorem aucupantes; verum in rostris, in ambone, intra Bibliothecæ denique clathros et cancellos, Ecclesiæ commodo, animarum saluti, antiquitatis cognitioni, bonisque literis promovendis graviter incumbentes. Quin ergo agite vosmet, et ad sacra hœc studia totis viribus, omnibus nervis contendite."

BIOGRAPHICAL.

MEMOIR OF REV. JOHN KETTLEWELL, M. A.

NO. I.

THE Rev. John Kettlewell, M. A., was born at Brompton, in the parish of Northallerton, Yorkshire, on the 10th March, 1653. Saxon extraction is claimed for his family, who are said to have come over from some of the lower parts of Germany, with our Saxon ancestors. His father, Mr. John Kettlewell, was a merchant of Northallerton; but soon after his marriage with Mrs. Elizabeth Ogle, a very religious lady of an old and distinguished family, retired from business, and went to reside upon his own estate in the township of Brompton. John, the subject of the present biographical sketch, was the second son of this marriage. Their eldest son had died an infant; and from a sense of thankfulness to GOD for sparing to them this their second son, they early resolved to devote him to GOD for his special service in the ministry, if he should prove fit for and capable of it. This purpose was soon confirmed by his disposition and promising genius; and withdrawing him from the occupation of his ancestors, they, like Elkanah and Hannah of old, "lent him unto the LORD all the days of his life." Let the excellent mind and motive of these good parents in this act be noted. It was not a family endowment, nor any family or personal prospects whatever, which had or could have any weight in the pious resolution of Mr. Kettlewell's parents. Their eye in it was single, and the blessing of GOD which followed (as the sequel will show) sufficiently demonstrates the wisdom of it. The father, however, was not allowed to see even the beginning of what his soul so much desired; he died as much lamented as he had lived beloved, when John was only six years of age, leaving another son, Robert, and one daughter.

The subject of this memoir was first put to a small school at Brompton, where he showed a great inclination as well as capacity for learning. As soon as he was fit for the rudiments of Latin, he was sent to the Free Grammar School at Northallerton, then in great repute from the learning and diligence of the master, Mr. Thomas Smelt. Here he was distinguished by kindness toward his school-fellows. Mr. Smelt appears to have been indiscriminately severe toward his pupils, often punishing the dull and willing as much as the idle and careless. This excited the pity of young Kettlewell, who showed his kind and excellent disposition in assisting the former both in their exercises and lessons, while other boys as able as himself, regardless of their sufferings, left them to their fate. The practice of one boy at school working for another is certainly not to be defended; but the case before us deserves record, as early proof of the amiable mind of young Kettlewell in pitying and aiding—be it observed—the *helpless and distressed*, not (as is the common case) in abetting the indolence of the able.

Even at this early period of life, GOD's grace planted in him such a hatred of sin and of the very appearance of evil, that, to prevent it, he watched over not only himself, but all he loved and could be familiar with. Hence it was his practice to tell his school-fellows of their faults, and set before them the sinfulness and dangerous consequences of any vices to which he saw them inclined. He did this in so kind and happy a manner as generally to give none offence, while it was the means of reforming many, and even of endearing him to them; a proof that while tender, he was also faithful, and had already attained some proficiency in that excellent talent of reproving—*suaviter in modo, fortiter in re*—which he exercised with so much usefulness in after-life. It was a practice so much above his years and beyond what is natural, as to leave decided and pleasing evidence of a heavenly disposition. This appeared yet more in another Christian practice of his school days. From a child he showed a very devout mind, and would frequently retire to pray by himself. Not content with this, he would often endeavor to make his school-fellows sensible of the great duty and benefit of constant prayer to GOD. What must have been this boy's ideas of religion! Most shrink from prayer as a task scarcely necessary for their age, and far too grave and gloomy for their volatile spirits, and will take every opportunity of escaping from it, and omitting even the verbal repetition morning and evening of the form which has been taught them. Theirs is an aversion to it; young Kettlewell's was a pleasure in it: he was beginning to learn that blessing must come from GOD, and happiness from the Father of our spirits;—that the happiest spot on earth is the throne of grace, and the happiest employment in this world, notwithstanding the melancholy mistakes of thousands, is when there pouring out "*prayers, supplications, intercessions, and giving of thanks.*"

No son could be more dutiful and obedient than he was to his mother. To her, under GOD, he appears to have been indebted for his early piety. "She" (says Dr. Hicks) "travailed with him in birth again that the heavenly life might be formed in him by the operation of the divine SPIRIT on his soul. It was through her that, like Timothy, from a child he knew the Holy Scriptures; and through her nurture and admonition he learnt a sweet child-like confidence toward GOD as a *Father*, insomuch that he was not only unwilling and afraid to offend GOD *as such*, but even, at this early period of life, he would, when in any trouble or under disappointment, betake himself to GOD by humble and fervent prayer, resting in him for the event, "because," he would say, "as He pleaseth, so things come to pass."

While this forms another of those successful cases which may encourage Christian parents to bestow the pains of Christian culture on their offspring in the hope of even immediate fruit, it suggests an important hint on the *character* of religion to be presented to young minds. Many spare neither labor nor instruction in causing their children to commit Scripture to memory, to repeat catechisms, to say prayers, &c., but they fail to interest the heart, and to present the right aspect of religion as *the service of a heavenly Parent.* Would we succeed, we can present to them no view of religion so happy and effective as that which this good mother impressed on young Kettlewell. There is no idea so level with the capacity, so ready for the conception, so engaging to the feelings of a child, as that of parent; there are none which it can so easily transfer from an earthly to a heavenly object of affection and reverence; there is none which can offer to it so lovely an aspect of piety; nor can parents find any that affords larger scope for sound and Scriptural religious instruction, than when they teach their offspring that "being by nature children of wrath," they must be "made the children of grace" and of GOD, by faith in JESUS CHRIST, and must serve him in the spirit, not of a slave, but of a son, making Him their hope, confidence, and guide, the object of a warm attachment, the first and last of all their joys. This is calculated, through the good spirit of GOD, to make young minds sympathize with Christian piety, and to dissipate those false and foolish notions, suggested by the natural mind, of its serving only to mar their pleasures, and create for them premature unhappiness. With feelings like his, could Mr. Kettlewell, or can any one, be otherwise than sincere, happy, and zealous in religion?

When ready for the University, and expecting to proceed thither, the friend on whom he had relied failed him, and his going thither was in consequence postponed. This was the greatest trouble he had ever yet known; but on finding his mother much afflicted by the disappointment, he forgot his own sorrow, and wrote to her almost inimitable letters of comfort, telling her that he was sure GOD never failed them who put their trust in him, and that he was, therefore, fully persuaded GOD would raise him up some other friend, though he knew not whom. GOD remembered this simple and happy faith; for some person who had heard of his disappointment, recommended him to Dr. Thomas Tully, then Dean of Ripon, and Principal of St. Edmund's Hall, Oxford. The Doctor sent for him, and, after examining him, was so pleased with him that he took him to his own rooms, and treated him with such care and tenderness as if he had been his own child; and on leaving residence committed him, as a special trust, to his Vice-Principal, the Rev. John Marsh, under whom, as his tutor, he went through the usual course of studies, making proficiency above his equals in years. This is the first instance, but by no means the last, in the life of Mr. Kettlewell, on the one hand exhibiting in him a singularly simple and firm reliance on Divine Providence, without the least corroding anxiety about the future; and, on the other hand, proving the special goodness with which GOD answered and honored his plain and steadfast trust. *He* cast his care upon GOD; GOD cared for him: *he* committed his way unto the LORD; and the LORD brought it to pass. It is difficult to know which to admire most,—the enviable mind, or the blessing that crowned the faith so happily reposed in the Shepherd of Israel. His matriculation is dated November 11, 1670, he being then in the eighteenth year of his age. The account given of his behavior and proceedings at College is highly gratifying: he was there an eminent example of industry, good morals, and piety; and many of his superiors hesitated not to presage that he would become a great man. During the whole of his residence, he never committed any one fault that incurred censure, nor was there ever a complaint against him. All his contemporaries agree in their reports of him at this period; indeed, so established were his merit and reputation, that some who were not even admitted at his college until after he had left it, became acquainted with and held in honor "the venerable name of Kettlewell."

He graced a college in which order yet
Was sacred; and was honor'd, loved, and wept,
By more than one, themselves conspicuous there.
Cowper.

He took his degree of B. A. at Midsummer, 1674. Shortly afterward he stood candidate for the Yorkshire Fellowship in Lincoln College, vacated by Mr. (afterward Dr.) John Radcliffe. Another candidate appeared from University College whom Mr. Radcliffe was particularly anxious to have for his successor, and for whose election he occasioned a good deal of manœuvring and cabal. Their intrigues were, however, discovered and defeated, chiefly through Dr. Hicks, who had become Mr. Kettlewell's friend and patron; and Mr. Kettlewell, from a conviction of his worth, was unanimously elected Fellow on the 28th July, 1675, he being then in the twenty-third year of his age. It was the Fellowship held some time before by the venerable Sanderson.

His success, and consequent removal to Lincoln College, did not spoil Mr. Kettlewell, or give rise to any deduction from his former excellence; but he continued to set the same good example of industry, sobriety, love to GOD, and strict discipline, insomuch that the Rector of the College, Dr. Marshall, who, in the cabal before his election, had taken part against him, was soon won both to admire and love him, and would often say to Dr. Hicks, "GOD has sent us a blessing in this young man." After some time, the Rector appointed him Tutor in the College; which office he discharged for about five years with exemplary diligence and fidelity, for he was not only indefatigable in lectures, but also very watchful over the lives and conversation of his pupils; and that on this principle, viz.—that beside being their master, he was to them in the place of a *father*, and, as a father, was answerable to GOD for their souls. Hence he treated them as his children, and bestowed much care and labor that they might grow up under him in grace as in wisdom before both GOD and man.

He stood high as a disputant both in philosophy and divinity, being remarked for strength of argument, readiness of expression, and calmness in delivery. This gave him great weight in the College, and forwarded his endeavors to promote its interests, both in maintaining its peace, and at the elections of its Fellows. At the latter he was very conscientious, considering his vote not as a matter of courtesy, to be disposed of at pleasure or by caprice, but as a trust reposed in him by the founder, to be discharged according to the true intention of his statutes. To this rule he inflexibly adhered; nor, kind and obliging as was his disposition, could either great names or the importunities of friends move him from it. Here, as he had been at St. Edmund's Hall, he was very select in his friends, but kind and extremely useful to the few whom he admitted to terms of intimacy. His company, though not much, was the best of its kind, and few ever left it without being instructed or made better by it. Even the dissolute, toward whom he never spared the expert use of well-timed reproof, held him in respect; and some, his superiors in the College, who differed from him in principles, and had opposed his election, were won over (like the Rector) to a close friendship. The sincerity of his friendship showed itself conspicuously in his taking every freedom which a friend ought to take, in reproving whatever he saw in his friend deserving of reproof; he never spared any thing likely to promote either the temporal or eternal welfare of his friends, though spoken at the risk of their displeasure. He said his wish was to do them the essential offices of true friendship; and when some would censure him as too rigid, he would pleasantly remark, that "principles were stiff and inflexible." Even those, therefore, who did not and could not think with him, could not but approve that honesty in him which nothing could bend. In consequence, he was both esteemed and loved by the two opposite parties which were then in the College as well as in the University, being equally ready to serve one and the other to his utmost without dissembling or sacrificing his own principles.—He took his degree of M. A. on the 3d of May, 1677, going out Inceptor the act following.

ECCLESIASTICAL.

A PASTORAL LETTER

To the Clergy and Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention in the city of New-York, October, 1832.

NO. I.

ANOTHER three years has passed, and the same venerable hand is still spared to record the pastoral counsels and instructions of our House of Bishops to the members of our favored branch of the Christian Church. Full of practical wisdom and godly admonition upon the duties and dangers of the present time, this document will be read with a becoming interest, by all who have at heart the importance of a consistent Christian conversation, and the duty of promoting in the discharge of their social obligations, the honor of the Church of their Redeemer.

Opening with an acknowledgment of that mercy, by which the Bishops have been permitted again to assemble in General Convention; the Letter proceeds without further preface to detail the principal events in the general history of the Episcopal Church in the United States, since the date of their last triennial communication—the Episcopal changes, and the leading facts in relation to the progress and condition of the Domestic and Foreign Missionary Society, and the General Theological Seminary, with which our readers are already familiar. Of

The Missionary Society,

the Bishops say;—"In our review of the concerns of the Missionary Society of our Church, we find them to have been zealously and usefully conducted by the Executive Committee. They have not been without considerable effect, and if it has not been to the extent which our wishes may have anticipated, the deficiency has been owing to the inadequacy of the means to the contemplated object. In this, however, there has been an enlargement of our prospects, by the increasing interest which we perceive to have been taken in the success of an institution imperiously called for, by the duty of putting forth our endeavors for the extension of the kingdom of the Redeemer:"—

And of

The proposed selection of Psalms in Metre:

"The Convention appointed a committee to consummate the work of a committee of the last General Convention, in the selection of Psalms and portions of Psalms, which may be used instead of the whole Book of Psalms in Metre; the latter being no part of the Book of Common Prayer, although included in our ecclesiastical services, and intended so to remain."

The address then notices the proposed organization of a south-western diocese, consisting of the congregations of Louisiana, Alabama, and Mississippi; measures for effecting which are in progress, "with the expectation that it will be the mean of the introduction of Episcopal superintendence in that quarter:"—a similar result is spoken of as likely to issue from the accession of the Diocese of Alabama to this Church;—the recognition of the existence of a diocese in the Territory of Michigan, is next mentioned;—the sanction given to the French Translation of the Book of Common Prayer as now in use in the Church Du St. Esprit in this city;—the expression of the sense of the House as to the proper postures to be observed during the administration of the Communion;—and the adoption of an improved code of Canons. The Letter proceeds to speak of

The State of the Church.

The two Houses received reports from the several dioceses, of the state of the Church. To what extent the piety and the morals of the members of our Communion are agreeable to our holy profession, it is not for us to estimate; but when we contemplate the measure in which there are countenanced the expedients put in operation for the extending of the kingdom of the Redeemer; we cannot but hope, that there is a correspondent increase of genuine devotion in a considerable proportion of our population; however many the instances to the contrary; by some from indifference to their eternal interests, and by others in unholy lives. In this there is an incentive to zeal and to every grace on the part of our reverend brethren of the clergy; and it gives to us occasion, in our attention to the documents now noticed, to lament the continuance of the complaint of our Saviour, "The harvest is plenteous, but the laborers are few," and to invite both the Clergy and the Laity to put up their prayer to "the Lord of the harvest," that he would "send forth laborers into his harvest."

Subjects demanding attention.

In each of our former Pastoral Letters we called the attention to some subjects, contemplated by us as important to the spiritual interests of the members of the Church; we shall pursue this plan on the present occasion; and the subjects which we select, are the relations in which we stand to the civil government of our country, to professing Christians of other denominations, and to the world at large.

Government of our Country.

In regard to the government of our country, while we are thankful to the Bestower of all good for our popular privileges, we ought to be careful not to misuse them, by permitting them to detract from the obligation of those injunctions of Holy Writ, which sustain the civil authority in its constitutional rights, and which subject citizens, or subjects of all descriptions to the control of the laws. We consider this counsel as independent on any question concerning existing limitations of power, or what ought to exist in a well regulated commonwealth, being desirous of committing every such question, so far as the morality of action is concerned, to a rule which we cannot express better than in the words of an eminent bishop of the Church of England, (Bishop Sherlock, Discourse 13th,) where he says, "The Scriptures stand clear of all disputes about the rights of princes and subjects;"—of course, of those of republican rulers and their fellow-citizens; "so that such disputes must be left to be decided by the principles of natural equity and the constitution of the country."

Whatever difficulties may arise from interfering claims, and it is evident that there may occasionally be cases of this description, they have no bearing on that of quiet possession, as under the present circumstances of the United States, which renders every endeavor for the disturbance of the present order an offence against the precepts of our holy religion, given for its preservation.

It is not intended to deny the right of every individual of our combined commonwealth, guarantied to him by its constitution, of expressing his opinions concerning public measures and public men, provided it be done under the control of justice and of charity. But these are violated, when civil freedom is so prostituted, as to be a pretence for what is or may be ungrounded censure, and for proceedings tending to violence and confusion. It is a remark of one of the wisest men who have ever written in our mother Church of England, (Richard Hooker, Book i.) that "He who goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favorable hearers." The same sagacious author has accounted for the fact, partly from ignorance, and partly by an appeal to certain frailties of human nature, operative in all countries, and at all times. This is a consideration which should make us cautious of admitting the charge of an abuse of power; and where it can be proved, should induce the seeking of redress by constitutional and peaceable proceedings; and in the meantime, to abstain from whatever may loosen the bonds of society; bringing the agents under the censure of the precept,—"Not using your liberty for a cloak of maliciousness, but as servants of GOD." (1 Peter ii. 16.)

Connexion between Religion and Civil Policy.

It is an error extensively propagated, that religion and civil policy have no necessary connexion; which is in contrariety to the declarations of Scripture referred to. The connexion is liable to abuses;—that of making religion the engine of oppression in various ways; and especially in directing the civil authority to the purpose of ecclesiastical intolerance. One of the greatest achievements of political wisdom, is the guarding against these results. Still, there is the connexion affirmed; and the necessity of it is generated by the evil passions of our nature, seeking private interest, to the injury of the public. There cannot be any counterbalance, except in the supply of restraints, looking beyond the boundaries of time. Of the said connexion it is a proof found in all the various states of society, that they require an appeal to the rewarder of the good, and the punisher of the wicked, in the administration of justice between man and man, and in securing the obedience of all orders of men to the laws which the public authority has ordained. It is on the same principle, that our courts repel from the character of a witness, and from that of a juror, the man who denies the existence of a future state of rewards and punishments. These are expedients, which must be perceived to be useless and arbitrary, except on the ground of looking beyond human law to the decision of the monitor in the hearts of men, resting on sanctions connected with the belief of an eternal state of being.

It would be a misapprehension of these sentiments, if it should be imagined, that they are a restraint on the religious freedom which is so happily possessed by the citizens of the United States, and ought to be the possession of citizens and subjects throughout the world. So far as men are concerned, individually, it is a blessing which no violence can withhold from them; and for the use of it, every man is accountable to GOD only. His public profession of his faith, and his public exercise of devotions suited to it, are a resulting privilege, in which he cannot be interfered with, unless it should be abused to the injury of society, and in opposition to laws ordained for the security of public peace, and of the rights of individuals. But these are considerations which do not abrogate the right, or dispense with the duty attached to civil rule, of sustaining those fundamental truths of religion, independently on which there cannot be any social tie, or any obligation of law extending to the conscience.

VARIETIES.

ADAM CLARKE'S VISIT TO ALDERNEY.

The following anecdote is from the eulogium pronounced upon Adam Clarke, by Mr. Beaumont:—

In the early part of his ministry, he determined on visiting Alderney; in reference to which, he thus writes to a friend:—"One desperate effort I am about, in the strength of GOD, to make. The Isle of Alderney is dark and blind, almost without a parallel; no preaching has ever been attempted there. My soul earnestly presses me to go thither. I have mentioned it to the people, and got them, with me, to keep a day of fasting and prayer for my success. To-morrow morning, wind and weather permitting, I intend to sail. But, observe my circumstances: I know not a soul in the island, nor of a place to lay my head, nor of a roof to preach JESUS under. Yea, the Governor, who has heard of my coming, has threatened to oppose my landing; yet, glory to GOD, I am kept above fear!" Alderney, at that time, was chiefly peopled by outlaws; and as no regular mariner would convey him, he had great difficulty in procuring a passage. Upon his landing, knowing no one on the island, he for some time walked about, with a heart truly devoted to the object of his interesting mission. At length, placing his eye on

a little cottage, he ventured to enter it; and entering, pronounced the salutation, "Peace be to this house." He found it inhabited by an aged man and woman, the latter of whom, learning his mission, and, like the Shunamite, perceiving that he was a man of God, conducted him to an upper room, in which there were a bed, a table, a stool, and a candlestick. Having announced his intention of preaching to the people, a multitude was soon collected around him, to whom he unfolded the Gospel of Christ. Many were convinced of sin under the word preached, and were constrained to cry aloud for divine mercy: and all that heard him, both rich and poor, being struck with the doctrines delivered, and interested in the preacher, on the following day cleared out a large store-room, in which he afterward preached to them: and so great was the success that attended his labors, that he was instrumental in erecting a large chapel, and in establishing a flourishing society, against which the gates of hell have not been able to prevail.—*N. Y. Obs.*

In October, 1553, a closet council of Roman Bishops was held at Bononia, to advise the Pope as to the best means of checking the progress of the Reformation. After making many very curious concessions, the Bishops of Termulae, Capralae, and Thessalonica thus concluded their address to Pope Julius the Third—"But we have reserved the most considerable advice which we could at this time give your highness to the last. And here you must be awake, and exert all your force to hinder, as much as you can possibly, the Gospel from being read (especially in the vulgar tongue) in all the cities that are under your dominion. Let that little taste of it that they have in the mass serve their turn, nor suffer any mortal to read any thing more; for as long as men were contented with that little, things went to your mind, but grew worse and worse from that time that they commonly read more. This, in short, is the book that has, beyond all others, raised these storms and tempests in which we are almost driven to destruction. And really, whosoever shall diligently weigh the Scripture, and then consider all the things that are usually done in our churches, will find that there is great difference betwixt them; and that this doctrine of ours is very unlike, and in many things quite repugnant to it."—*Glocester Ridley's Life of Ridley.*

DOCTRINAL.

From the Protestant Episcopalian.

An Essay on the Infallibility claimed by the Roman Catholic Church:

No. II.

The next subject is the meaning of the expression—"The Church;" in an aggregate sense, and comprehending all the churches of Christendom: that is, of all which hold the essence of Christian doctrine. If the amount of this be made a question, let the Roman Catholic historian Dupin be the judge, in his abridgment of the doctrine of the first three centuries—vol. i. p. 587. There is not a particle of what he there says, which will not be concurred in by Protestants, almost universally. Here then, the inquirer, however averse to the exercise of his own reason, has before him the hard task of estimating the numbers comprehended in the various parts of nominal Christendom. Although he can hardly attain to exactness, the result of his inquiry will be, that the majority of them are not in communion with the Pope. In a late work, considered as representing the opinions of different religious denominations with candor, (Review of all Religions, by the Rev. Robert Adam,) the Roman population is estimated at eighty millions: and the Greek Church, added to the Protestants, are said to be ninety-five millions. The reply will perhaps be, that those churches only are to be estimated, who are in communion with the Bishop of Rome. Here, again, comes in the vicious circle. His supremacy is to be proved by the acknowledgment of the different churches, while the sufficiency of each church is dependent on an acknowledgment of the supremacy. Yet this is a knot to be untied by those who must not presume to judge in religion for themselves.

There is a manifest impropriety in connecting the words "Roman" and "Catholic" with the word "Church;" expressing universality and partiality together. In the early ages, the latter of these terms was in constant use, but never with the other term attached to it, to avow the design of its jurisdiction, which was to denote the doctrine held by all, and independently on the novelties of upstart sects.

Let it be supposed that this weighty matter is settled to the satisfaction of the inquirer, although in contrariety to what is here held to be correct. There will then follow the question of reception. It will require more knowledge of the circumstances of different states and kingdoms, than is possessed by many, to ascertain that the decrees of the council of Trent have been received to the present day, in churches professing communion with the Church of Rome; that is, voluntarily received; for what has been done by the arm of power, ought to have no weight in the present business. The kingdoms of France and Hungary, have pertinaciously refused the decrees; resting their refusal on some regulations of discipline, which they allege to be contrary to their liberties. The doctrinal points they acknowledge, but say that they require not the sanction of that council, being sufficiently attested by tradition. This is a distinction big with consequence. The Gallican Church does not pretend to infallibility. Of course, by persevering in her rejection of the council of Trent, she opens a wide field for the inquiry, to which private judgment is pronounced to be incompetent. If the reason of an individual, thus let loose, should bring under its review the historical documents adverse to the distinguishing doctrines of the Church of Rome, the conclusion is arrived at, without setting up individual opinion against the authority of the Church.*

The first state which received the decrees of the said council, was the republic of Venice: that is, they were published by the authority of the senate: and will any one say, with a knowledge of the weight of power in that aristocratic body, that any act of theirs was a test of the opinions of Christians subject to their control? The king of Spain, after much hesitation, received the decrees with a proviso of the rights of the prince and the kingdom. Who does not perceive to what an extent this might have been stretched, had the king been afterward so inclined? And with what propriety can acceptance of the said court be considered as the spontaneous act of persons, who dared not to raise their voices in opposition to its will?

The less may be said on the point of reception, as it is merely a make-weight in the argument, thrown in to lessen the appearance of an extraneous and uncontrollable authority. It has never been admitted by any Pope or by any council. Each of those two parties has tolerated the other, in the belief that the decrees derived their vigor from its authority. But the churches were expected to submit to the decrees, without presuming to bring them before the tribunals of their respective judgments.

* The Popes have never admitted this distinction between matters of doctrine and those of discipline. In fact it often happens that the one is predicated on the presumed truth of the other. When the fourth council of Lateran decreed that princes should extirpate heresies, they announced that this is lawful and laudable. And when the council of Constance gave up John Huss to the Emperor, they sanctioned what followed as explicitly as could have been done by a decree.

If the view be extended to churches which enjoy the independence possessed by all the churches of the first three centuries, the article of reception by a majority will not be alleged.

It was intimated that if these things should be settled to the satisfaction of the inquirer, without his being sensible of a breach of modesty, in having entered on so complex an investigation, he ought still to ask himself, whether he be in possession of the benefit which has been the object of his pursuit: that is, whether he has found a competent guide for the occasions which may embarrass a private conscience.

What a mass of these occasions has been produced by those papal claims, against which there has been hitherto no check of conciliary decrees! Let any man read the history of the single kingdom of England, during its subjection to the papacy; and when he shall have there remarked the instances in which Popes have released subjects from their allegiance, have excited them to the assassination of their sovereigns, have embarrassed jurisprudence by exempting ecclesiastics from being amenable to secular tribunals; and not to mention other enormities, have laid the kingdom under interdicts, suspending the administration of the sacraments—and then let him estimate, if he can, the distress which must have been in many minds from conflicting claims of conscience. To instance a single case. In the reign of Queen Elizabeth, William Parry, a member of parliament, was for a long time embarrassed between zeal for his religion and scruples of conscience, on the question of the lawfulness of assassinating her. At last he had his scruples removed by a book of Cardinal Allen, an Englishman, resident in Rome. In consequence, he formed a conspiracy and was executed for it. [Rapin, vol. ii. p. 294.] The like enormities have been frequent, and yet, where is a conciliary decree for the better guiding of the conscience?

Even on subjects arising out of speculative theology, but on which opponents accuse one another of essential error, councils and their measures have been found too feeble for the passions of disputants. In that of Trent, the questions of original sin, justification, and their kindred points, produced long discussions, in which opposite theories were maintained. After the publishing of the decrees, the litigants continued the controversy in books, written during the existence of the council, each side claiming an agreement of their doctrine with the decrees. The council, very discreetly, but not like an infallible body, suffered their zeal to waste itself in the paper war, maintaining a profound silence. Yet these were questions, on which, both before and since, and in the bosom of the Roman Catholic Church, men have been accusing one another of material error. This is especially conspicuous in the controversies between the Jesuits and the Dominicans.

Further, it seems impossible to read the debates in the council of Trent, without perceiving the delusion of the plea of traditionary doctrine. There was scarcely any point of importance on which there did not appear great variety of opinion, and much of what would come under the name of heresy after the determinations made concerning it. Who may not perceive, that, under such circumstances, the test of truth was the major vote, and not hereditary reception?*

It would be some counterbalance, if the moral duties had found a defence in the asserted infallibility. Far from it, in this line especially, the word of God has been rendered, by tradition, of no effect among Christians, as it had been formerly among the Jews. Instances have been given on questions relative to civil concerns, in which the Popes have set all moral obligation at defiance; and not Popes only, but councils, although they are deliberative and not executive bodies, and therefore not often put to the trial in this way. But it has sometimes happened, as in the case of John Huss, who was burnt in violation of a safe-conduct of the emperor, and with the sanction of the council then sitting, given in their not interfering to prevent it. That in private life, the seal of auricular confession has been much prostituted to the reconciling of consciences to unlawful love, needs no other proof than the bulls of Popes, issued to give checks to the abuse. In Monsieur Paschal's provincial letters, there is a record of the various species of ingenuity, made use of by some Jesuits to reconcile consciences to expedient acts of wickedness. He proves their propagating of the doctrine, that on question made of the lawfulness of any act, a doubting mind may rely on the opinion of any grave doctor in its favor; and then, he brings opinions from grave doctors of the said order, to justify almost all the sins which can be committed. Against the decisions of these grave doctors, no pope, and no council, have raised their voices.†

* Dr. Milner, a very prominent Roman Catholic Bishop, in England, has published a work under the name of "The End of Controversy." There are many evidences in it how materially Roman Catholics may differ among themselves. One shall be given. The author [Part iii. p. 121,] denies the sense of his Church to be, that "the effect of an indulgence is to transfer the overplus of the goodness or justification of the saints, by the ministry of the Pope." Yet this is a point of which Cajetan, the papal legate, required an acknowledgment of Luther. Not only so, Bellarmine, the great champion of the Roman Catholic Church, (Lib. i. cap, 2 and 3,) states the matter thus. He proposes two questions. One of the existence of the treasure of the satisfaction of Christ and of the saints, which may be applied to those who are chargeable with punishment to be inflicted after sins forgiven in the sacrament of penance: the other, whether the power of application belong to the Pope and other Bishops. On the first question, after stating the opinions of some Roman Catholic authors, judged by him to be not correct, he affirms that the existence of the treasure, is the current opinion of Theologians and of the ancients, consisting both of the satisfactions of Christ and of the saints; and this is confirmed by the constitution of Clement VI. beginning with "Unigenitus."

† Voltaire says (Age of Louis XIV. ch. 37,) that Paschal has charged the society of Jesuits with extravagant opinions, held only by a few of them in Spain and in Flanders. This may be so; but does not disprove the tolerated diversity here maintained, nor the enormity of errors testified by Paschal.

SUBSIDIARY INSTITUTIONS.

SOCIETY OF ALUMNI.

CONSTITUTION

Of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States.

Art. 1. This Society shall be denominated "The Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States."

Art. 2. The Association shall consist of all graduates of the General Theological Seminary, and of such other persons as are or may be designated as Alumni by existing or future regulations of the Board of Trustees, who shall have given their written assent to this constitution, and shall conform to its requisitions.

Art. 3. The object of the Association is to cherish a spirit of mutual interest and union among its members: to advance the cause of theological learning, and evangelic truth and piety, and to promote the advantage of the institution with which it is connected.

Art. 4. The officers of the Association shall be a President, four Vice-Presidents, a Treasurer, a Secretary, and four persons to constitute with the Secretary an Executive Committee. They shall annually be chosen by ballot or continue in office until their successors be appointed.

The duties of the Executive Committe shall be to carry into effect all resolutions of the Society not otherwise assigned, and to manage its business in general.

Art. 5. It shall be expected of each member of the Association, that he pay annually into the treasury a sum not less than the amount of one half per cent. of his yearly salary, and he shall hold himself obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be needed.

Art. 6. The funds of the Society shall be appropriated to the support of one or more scholarships in the Seminary, to the publication of such writings of its members as the Society may deem calculated to promote the cause of theological learning and practical piety, and to defray the necessary expenses of the Association.

Art. 7. No money shall be paid out of the treasury, except upon a previous appropriation by the Society, and to the order of the Chairman of the Executive Committee.

Art. 8. At each annual meeting of the Association there shall be chosen by ballot and upon previous nomination, two members with substitutes, to whom severally shall be assigned the duty of publicly preaching a sermon and reading an essay or a critical dissertation at the next anniversary, which discourses, with their respective authors' consent, shall be at the disposal of the Society for publication. Other dissertations may be read before the Society in private session.

Art. 9. The annual meeting shall be held on the Wednesday preceding the commencement of the General Theological Seminary. A triennial meeting shall also be held during the session of the General Convention of the Church.

Special meetings may be called by the Executive Committee, of which due notice shall be given in one or more of the Church periodicals.

Art. 10. This constitution may be amended by a vote of two-thirds of the members present at any annual meeting, or by a majority of the whole number: provided the proposed amendment shall have been submitted to the consideration of the members at a previous regular meeting.

William Shelton,	Wm. L. Johnson,
Matthew Matthews,	Samuel R. Johnson,
Harry Finch,	Wm. Linn Keese,
W. R. Whittingham,	Benjamin Holmes,
John M. Guion,	B. I. Haight,
R. A. Hallam,	Aldert Smedes,
John A. Hicks,	Wm. T. Potter,
Robert Wm. Harris,	A. H. Crosby,
John M. Forbes,	H. R. Peters,
Edward Ballard,	George A. Shelton,
Isaac Pardee,	John Wiley.
E. Punderson,	

OFFICERS.

Rev. Samuel R. Johnson, of N. Y., *President.*
Rev. Wm. Shelton, of N. Y., *1st Vice-President.*
Rev. Paul Trapier, of S. C., 2d. do.
Rev. Edward Ballard, of Mass., 3d. do.
Rev. John M. Guion, of Conn., 4th. do.

Rev. William R. Whittingham, Rev. Benjamin Holmes, Rev. William L. Keese, Rev. John M. Forbes, *Executive Committee.*

Rev. William L. Johnson, *Treasurer.*

Rev. Benjamin I. Haight, *Secretary.*

The Rev. Henry J. Whitehouse, Rector of St. Luke's Church, Rochester, N. Y., is appointed to preach the sermon at the next annual meeting of the Association; and the Rev. Wm. R. Whittingham, Rector of St. Luke's Church, New-York, is appointed his substitute.

⁂ Alumni of the Seminary who have not yet become members of the Association, but are desirous of so doing, will please signify their intention to the Secretary as soon as may be convenient. Address Rev. Benjamin I. Haight, Secretary of the Association, at the Theological Seminary, New-York.

MISSIONS.

From the (Newfoundland) Royal Gazette.

Bishop of Nova Scotia's Visitation of the Island of Newfoundland.

(Concluded from page 358.)

On the 1st August, Bishop Inglis administered Confirmation at King's Cove, at which place a church had at his previous visit been consecrated under the name of St. James' Church, to 22 persons. Here twelve received the Communion beside the officiating clergy.

On the following day at Kiels, the Bishop administered Confirmation to 26 persons; and 11 received the Holy Communion. On the 2d August, in the evening, at Salvage, a burial ground and the little Church of St. Stephen, were consecrated, and 21 persons confirmed. The following is an animated and pleasing picture of occurrences at Salvage.

As an arm of the sea separated the church from its burial ground, and neither the Bishop nor his attendant clergy took off their robes when they crossed the water from one duty to the other, the scene had a singularly striking appearance. An amphitheatre of magnificent hills was broken by a narrow pass into the sea, which reminded the observer of this still basin that it was not a lake which was before him. Groups of humble people, in their holiday attire, were looking from the stages, or pushing off in their punts to reach the church, and one fisherman's boat was freighted with a Bishop, two Priests, and a Deacon, representative of the three orders of the Ministry, who are the messengers to Christ's flock of the Gospel of peace. As the path led, at night also, some distance through the woods before the part of the shore could be reached at which the ship's cutter was waiting their return, the appearance of the party on their passage through the woods, was equally striking. To relieve the darkness, their guides, who had volunteered from the settlement, carried with them lamps of train oil, which they had caught up at the fish stages through which they passed. The bright verdure of the nearer trees contrasted with the darker, more substantial forms of those more distant,—the sober grey color of the clouds, as they flitted above, contrasted with the strong glare which was thrown upon the countenances of the party, as they hopped from rock to rock, or warned one another of swamps or holes,—would have delighted a lover of the picturesque, and have afforded to the artist a noble subject. The cutter was, at length, reached, and the party returned to the ship by 11 P. M.

On the evening of Friday, August 3, at Greenspond, divine service was performed in the commodious church which has been so tastefully fitted up in that settlement.

On Saturday, August 4, the Bishop went, in the ship's cutter, to the Vere Islands, about 3 leagues distant, near the mouth of the Lesser Trinity Bay, in the Bay of Bonavista. Here the Bishop confirmed 23 persons, and 3 children were baptized by the Archdeacon after the second lesson.

The most solemn services, however, were reserved for Sunday the 5th instant. On that day a pastor,—the visible improvement of whose mission, and the universal estimation in which he is held by his people, are his best testimonials that he has used the office of a Deacon well, and is likely also, in a higher order of the ministry, to be a workman that need not be ashamed,—was admitted into the holy order of Priests.—As the visit which was paid to this island by the Bishop of Nova Scotia, five years since, was the first Episcopal visit with which the Protestant inhabitants of Newfoundland had been ever favored, so the present is the first instance of Ordination in our Protestant Episcopal Church in this Island. After morning prayers the Bishop from Matt. xxviii. 20, latter part, afforded an able vindication of the threefold order of the Christian ministry; and explained how, in a peculiar manner, that grace and blessing which are promised to all the faithful, is vouchsafed, according to the promise of the text, to the apostles and their successors to the end of time. The Rev. N. A. Coster, who has, for some years, been a Deacon, was presented, at the altar, by the Archdeacon, who assured the Bishop that, after examination, he believed him meet for the office which he sought. The usual oaths were administered, and the solemn engagements of the priesthood were entered into by the candidate, when the Bishop, assisted by the Archdeacon and Rev. W. Bullock, laid his hands upon him, and admitted him into the sacred priesthood. 20 persons partook of the Lord's Supper with the attendant clergy during the ordination.

After the afternoon prayers at 3½ P. M., the Bishop confirmed 193 persons; and, afterward, preached on the engagements which the confirmed persons had undertaken; and at an evening service, at 7½, the Archdeacon preached on the same subject, from 1 Peter iii. 20, 21.

At Swaim's Island the Bishop examined some of the scholars of John Feltham, a veteran catechist and schoolmaster in the service of the Society for the Propagation of the Gospel.

Pinchard's Island was next visited, where a confirmation and full service were held, according to previous appointment Here 28 persons were confirmed, and 2 children baptized.

On Friday, August 7, the Bishop visited Fago in the cutter. In consequence of the prevailing pressure of business, it was found impossible to assemble a congregation at the church of this place (a structure which was erected during the government of Admiral Lord Gambier,) until the morning of Wednesday, August 8. The Rev. W. Bullock read prayers, the Archdeacon preached, and the Bishop delivered a suitable address from the altar, after he had administered the rite of Confirmation to 47 persons of remarkably serious deportment. The Bishop then visited with his party, the widow of a former catechist in this place, who is in her 90th year, and administered to this aged Christian's comfort by engaging with her in prayer.

On the same day the Bishop visited, according to previous appointment, the Barren Islands, the Protestant inhabitants of which place and of Joe Batt's Arm, assembled for the service of Confirmation, in the residence of a respectable planter. 68 persons were here confirmed, whom the Bishop addressed, both before and after the solemn ordinance.

On the morning of Thursday, August 9, at the residence of Mr. Oake, the catechist of Change Islands, a confirmation was held for 33 persons, and an interesting adult baptized immediately before his confirmation. The sacrament of Baptism was administered to several children by the Rev. W. Bullock. On the evening of the same day, the Bishop went in to Twillingate, and on the morning of Friday, August 10, the Bishop and party visited the congregation at Moreton's Harbor, a most picturesque settlement a few leagues distant, where 9 persons were admitted to confirmation, and the burial ground was consecrated.

On the morning of Sunday the 12th, after the usual service, an impressive sermon was preached on the rite of Confirmation, by the Rev. W. Bullock, and the holy Communion was administered to 33 persons. On the afternoon of the same day, 138 persons were confirmed after the usual P. M. service, and a very appropriate discourse from the Bishop.

On Tuesday, August 14, the ship left Twillingate and anchored in the evening at Exploits Burnt Islands. The Archdeacon and the Rev. Messrs. Bullock and Chapman, the latter of whom had visited this place, for the same purpose, a few weeks previously, assisted in the preparation of the people for Confirmation. Divine service was performed at the church on the afternoons of Wednesday and Thursday, August 15 and 16, on the first of which days the Bishop confirmed 32 persons, and consecrated the burial ground adjoining the Church. On the 19th, being 9th Sunday after Trinity, divine service was performed 3 times at the church in *Trinity*. In the two former services the Bishop preached impressive sermons on the texts 1 Kings xviii. 21, and 2 Peter ii. 21. The Archdeacon in the evening upon the text Prov. xxix. 1. Seven, who were absent during the former visit of the Bishop to this place, were confirmed in the afternoon, making the total number confirmed in *Trinity*, 195. On the morning of Tuesday the 21st, divine service was performed, and the church, which the Bishop had, on the 26th ult., left unconsecrated, was, on the petition of the inhabitants, now solemnly dedicated to God's service. The Archdeacon here left the ship, as a rumor of the conflagration at Harbor Grace had reached them, which made him anxious to start immediately overland to that place, to ascertain the extent of the calamity. The North Star, in the meantime, proceeded to New Harbor and Heart's Delight, at each of which places the Bishop held Confirmations; in the former place 28 were admitted to this rite—in the latter 24.

The North Star arrived at St. John's in the evening of Sunday the 26th, divine service having been performed on board.

On Sunday the 26th, at St. John's, after a sermon on Divine Visitations, by the Archdeacon, a collection was made at the church doors, in behalf of the sufferers at Harbor Grace. It amounted to £18 3s. 3d. [$80.]

On Wednesday Aug. 29, at St. Nicholas' Church, in the settlement of Torbay, the Bishop confirmed 26 persons, and the Communion was administered to 27, beside the officiating clergy. The Bishop affectionately addressed the congregation.

In St. David's Church, Petty Harbor, 50 persons were confirmed, and 55 received the holy Communion; the prayers having been read by the Rev. W. Bullock—the lessons by the Rev. C. Blackman. The Archdeacon and the Rev. H. J. Fitzgerald, to whom the candidates for confirmation were all known, arranged them for the solemn rite, and the Bishop addressed them with his usual affection and earnestness of manner.—By half-past 10 P. M., the Bishop returned in the cutter to St. John's.

On the morning of Sunday the 2d September, the Bishop visited the Sunday Schools connected with St. John's Church, and, before the usual prayers, addressed the assembled children and their teachers in a manner the most impressive and affectionate. During the morning service at St. John's Church, the Bishop admitted the Rev. Henry James Fitzgerald, M. A., of King's College, Windsor, N. S., a Deacon, into the holy order of Priests, the Venerable the Archdeacon, and the Rev. Messrs. Carrington, Burt, Blackman and Bullock, assisting at the imposition of hands. Mr. Thomas Martin Wood, son of a former Missionary in this Island, was also admitted into the order of Deacons. The Bishop clearly explained, in a sermon of considerable ability, the origin of the distinct orders of the ministry, and the assurance which faithful worshippers may indulge of the blessing of God which will attend a devout use of authorized ministrations. About 70 persons received the holy Communion in the course of the service of Ordination. In the afternoon of the same day the Bishop administered the rite of Confirmation to 130 persons, whom he afterward addressed from the altar, the Rev. the Rector of St. John's Church having read the afternoon prayers. The prayers were read in the evening by the Rev. W. Bullock, (the Rev. C. Blackman having read them in the morning,) and a sermon was preached by the Archdeacon on Matt. ix. 38, explanatory of the Ordination office and its engagements. The heavy rain, which prevailed during the whole of Sunday, had little or no effect upon the congregations, which, on the two former services, were overflowing—and on the latter also was highly satisfactory, both in the number by whom it was attended and in the degree of attention which was evinced. On Tuesday the Bishop, accompanied by the Archdeacon and such of the Clergy of the Church of England as were staying in St. John's, attended the public breakfast at the examination of the St. John's Charity School, where 70 persons were present, and the sum of £89 collected for the schools. After the meeting had been dissolved, the Bishop received an address in the Vestry Room of St. John's Church from his assembled Clergy, to which he returned a most affectionate reply. In the course of the address, it was mentioned that 1885 persons had been confirmed during the Bishop's present visitation. On Friday, at 3 P. M. the Bishop embarked in H. M. Ship, North Star, which sailed for Halifax at 7 of the same evening.

Shortly previous to the departure of Bishop Inglis, an interesting address and reply passed between him and the clergy of the Island. We give the following extracts from these.

Extract from the Address.

"In bidding your Lordship farewell, we earnestly implore the Disposer of all events, that it may be but for a season, and that this portion of your Lordship's diocese may, in due time, be again benefited by your fatherly counsel and experience, to the good of our Church, the edification of our people, and the glory of our God and Saviour. That your Lordship may be guided by the Holy Spirit of God to the right performance of your highly important duties, by him be comforted in all the difficulties and trials of earth, and be received at length, through the mercy of God, in Christ, into the everlasting kingdom of heaven, is the prayer of," &c.

Extract from the Bishop's Reply.

"Permit me to assure you, reverend brethren, that as my first visit to you was full of interest; so my second has afforded me still higher satisfaction. It has made me more extensively acquainted with the excellent disposition of the people, and has enabled me to witness many of the blessings which have attended the faithful and zealous labors of the clergy. If I should be again permitted to visit the scenes of your ministry, and to see the result of your continued and unabated exertions, I cannot doubt that I shall again be favored with similar satisfaction. This event, however, is with Him whose wisdom is unerring, and in whatever way he may be pleased to effect it, whether we are next to meet again in this uncertain world, or in that which is eternal, it is and will be my fervent prayer that every blessing may for ever attend your labors in the Church; and that when we shall be assembled together in the great day of account, it may be our blessed lot, to hear from the Judge of quick and dead, that transporting sentence passed on each of us, which shall bid us (not for our poor efforts and insufficient doings, but for the sake and merits and sufferings of the divine Redeemer) to enter into the joy of the Lord."

The pleasures attending such interchanges of the devout and Christian expression of mutual and affectionate interest and solicitude, are certainly among the highest earthly comforts granted to lighten the pressure of ministerial labors.

GREEN BAY.

We are gratified to learn that the ladies of St. John's Church, Canandaigua, have lately forwarded to this mission a box of clothing and materials, to the value of fifty dollars. Some individuals of St. Peter's Church, in this village kindly prepared a few articles, and but for the peculiarly trying situation of the congregation they would have been much extended, which were sent by Mr. Groom, with the box before noticed, from the exemplary little parishes in Moravia and Homer. Might not something be done in the long winter evenings by the pious and kind-hearted, in collecting means for very useful aid to those children of nature now in the Mission School, which could be forwarded on the opening of water communication in the spring? If it be a truth that God gave to his adorable Son, as Head of the visible Church, "the Heathen for his inheritance," and if there be resting upon Christians any obligation to aim after the conversion of Pagans to the Gospel of their Lord, then such a school as that at Green Bay, composed of Indian children, should not be neglected.

After the above was written, we were gratified by the receipt of a letter from a young brother in the ministry, occupying one of the most remote, new, and feeble sections of the Church in this Diocese. Let those who "lie upon beds of ivory, who drink wine in bowls," persuade themselves—or may the Spirit of God's grace persuade them—that there is felicity in the effort to instruct the ignorant, reclaim the erring, clothe the naked, and feed the hungry.—*(Aub.) Gospel Messenger.*

"In hope that others may be encouraged to 'go and do likewise,' or at least to do in a similar manner, for some similar purpose, in this day when there are so many calls for benevolence, I am induced to mention for insertion in the Messenger, an instance which now occurs to me, in which three young persons, belonging to a single family of this parish, (poor as we are,) lately made the following contribution to the Mission School at Green Bay, viz.—2 bed-quilts, 17 pair woollen socks, 14 skeins linen thread, 1 inkstand, 5 1-2 dozen quills, 2 Cobb's Spelling Books, 2 Marshall's do., 1 Calend. Museum, 2 Willet's Geography, 1 Atlas for do., 1 Thayer's do. These articles of donation are not mentioned on account of their value, but to show that very few are so circumstanced as not to have something to give. And as we found in this case which I am mentioning, the result may be that the missionary will esteem such gifts of far more value than was apprehended.

"On receiving the box the Rev. Mr. Cadle was at the pains, numerous as he finds his cares, to write a lengthy letter in return, wherein, beside enumerating all the articles as come safe to hand, he expresses his own personal thankfulness for being thus remembered. And what so fitted to encourage one in such self-denying labor as to be assured that he has the prayers of individuals, not a few, as well among those he has never seen as among the friends he has left behind."

COMMUNICATIONS.

For the Churchman.

"Forgetting the things which are behind."

It is the miserable selfishness of our depraved nature, which continually prompts to a cessation of virtuous effort, and to a complacent review of what we have already done. The tendency to contemplate the amount of our past exertions in the cause of God and man is by no means proportionate to the real ground for satisfaction which those exertions should afford us. A moment's reflection will give evidence that the direct reverse of this holds true; and that it is universally they who labor least, who put into exercise the fewest energies, who enter with the least of heavenly temper and willing zeal into the work which Christ has left in charge to his disciples, who stop the soonest to look back upon

the performances of the past, and to give utterance to their feelings of self-gratulation at having so far performed their task. They, on the contrary, whose soul is in their work, whose delight it is to do their Master's will, and to engage heart and hand in every enterprise tending to the promotion of the Redeemer's cause, whose labors in season and out of season are most abundant, are always found the last to stop the speed of their onward course for the pleasure of measuring the distance already traversed. "Forgetting the things which are behind"—is their continual principle of thought and action.

The great Apostle of the Gentiles stands foremost in the ranks of these. Far before all who have come after him in any age, in the race of Christian benevolence, and in the extent of his labors, the amount of his sacrifices, and the wonderful success which attended all his efforts, defying all comparison, he, surely, if any, had a right to a retrospect of the things which were behind, and reason to commend himself for what he had undertaken and accomplished. Let the most zealous Christian of our times compare the fruits of his Christian benevolence, be they never so great or various, his self-denials, his rich benefactions, his untiring personal exertions, valuing them as highly as he pleases, and estimating their results at the most liberal rate—let him compare these with the doings of him who was pleased to style himself the least of all saints, such as we gather from his own confessions and the records of the apostolic history; and he will surely shrink from claiming an immunity which this Apostle disclaims, from urging a right to a degree of commendation of which the Apostle thought himself unworthy. I know not that the standard of Christian character has been lowered, that the weight of obligation which the possession of the Gospel treasure imposes has been diminished since the days of St. Paul. In these latter days, when the cup of spiritual blessings in Christian lands is full to overflowing, when the pure Gospel of the blessed Jesus is fully preached, when the bright beams of the Sun of Righteousness shine down in all their radiance upon a people whose eyes are open to behold the day, and whose hands are not bound nor their feet shackled to prevent their walking, while they have the light, and working while it is day—in these days, surely, there cannot be wanting motive and encouragement to an amount of effort not a jot behind that exhibited by the first heralds of the cross, to a determination not less reasonable and fixed than that of the Apostle, to forget the things which are behind, and press forward to those which are before. Nor will any one who is at all acquainted with the character and condition of the human family at the present time, doubt for a moment whether the need for activity in the cause of Christ has been at all diminished since the Apostolic times. True, the name of Christian which was then restricted in its application to some few thousands at the utmost, is now the style of nations who count readily their scores of millions; but still 'the world lieth in wickedness;'—still darkness covers the earth, and gross darkness the people. The sign of the cross too many bear only to mark them out as worthy subjects of a tenfold condemnation; while the false prophets of the East, and the gods who are no gods, of every continent, triumph in their security, and in the hundreds of millions of their votaries. There is no ground any where for relaxing our efforts, for presuming that we have a right to do less than the Apostles and their companions, for looking back with complacency upon what ourselves or others have already accomplished.

That the Gospel has advanced so far, bearing to so many bosoms its tide of innumerable blessings, thanks be given unto God. That the spirit of Christian enterprise has not wholly forsaken the Church, that the labors of Christian benevolence have not been entirely abandoned, let His name be praised, from whom all holy desires, and all good counsels do proceed. But without the most remote desire to act the censor, or to rail without meaning at faults in which he himself participates, may not the sincere lover of the truth as it is in Jesus honestly inquire, whether the efforts of modern Christianity are at all proportionate to the privileges which Christians in these days enjoy, to the obligations which rest upon them, or can at all sustain comparison with what was actually done under far more adverse circumstances by the infant Church of Apostolic times? It is our joy that we are in all other things so intimately identified with that Church of God's own planting; but can we say that the identity is complete in the possession of that living and burning spirit of devotedness, which gave their highest value to the faith, and ministry, and worship of those early Christians?

It is to be feared that together with a diminution of energy, there is at present too great an inclination to remember the things which are behind, to compare ourselves among ourselves, and to look so often and so long upon our diminutive performances, as to deceive ourselves into a belief that they possess a magnitude far beyond what really is. We talk of large donations, and noble munificence too often, and flatter ourselves with the opinion that some great thing has indeed been done, when verily, Ananias himself would stand up in judgment against us and condemn us. We talk of large accessions to the Church of Christ, and congratulate ourselves that all things are going on prosperously, and that ere long the friends of Jesus will be the majority, when actually day by day, the gates of hell open to receive greater numbers than months and years are adding to God's sacramental host. We talk of the zeal and activity which is awake amongst the people of God, as if they were indeed realizing the value of their calling, and the greatness of their debt to their crucified Redeemer; when perhaps a single horse race will awaken an ardor and excitement in multitudes of the children of this world, which the condition and prospects of millions of immortal beings around them, for whom Christ died, and who travel in the way which leads to death, could not for scores of years produce in the hearts of the followers of Jesus. This disposition is as dangerous in its tendency, as it is unseasonable. Every moment our thoughts and desires, and energies are taken off from the things which are before, from the great object which every Christian should have constantly in view, the communication to all men of the blessings of the Gospel, weakens our motives to zealous effort, and lessens the speed of our progress in the way of duty. Knowing then where danger lies, it is the path of wisdom sedulously to avoid it. Let the earliest tendency to a cessation of effort, to complacency in the contemplation of past labors be checked by a more sedulous consideration of the things which are yet to be done. *The* 100,000 *in our own city, who are passing through this mortal life cut off from the privileges of the Gospel*, Pagans in a Christian land,—*the millions of our brethren scattered through our vast territories*, as sheep without a shepherd—the dispersed families of *the aboriginal possessors of the land* in which we dwell,—and *the countless multitudes who are perishing every where for lack of knowledge, which it is ours to communicate*—ARE YET BEFORE US. With these in view, we may well forget the things which are behind; and lamenting the paucity, rather than rejoicing in the abundance of our former labors, engage heartily in the work which the Lord has given us, one and all, as a Church and as individuals, diligently to perform.

D.

THE CHURCHMAN.

SATURDAY, DECEMBER 15, 1832.

Evangelical Privileges, such as distinguish the favored inheritance in which the lines are fallen to Christians of this day of Gospel light and religious liberty, carry along with them the strongest obligation of grateful and entire devotion to their divine Dispenser, and impose upon their recipients a truly fearful responsibility. Our cup of spiritual blessings is indeed full. These truths formed the main topics of an impressive and profitable discourse preached on Sunday evening last, by the Rev. Mr. Eastburn, at the Mission-Church in Vandewater street, from the text, Matt. xiii. 16, "Blessed are your eyes for they see, and your ears for they hear." It was on occasion of the quarterly collection regularly made at this station, in behalf of the funds of our City Mission Society. The previous divine service was conducted by the Rev. Dr. M'Vickar; and the church was filled, as is usually the case at these seasons, with interested and zealous friends of the enterprise from all parts of the city.

We would gladly have extended to all our readers the pleasure—(for though presenting pictures of deep distress they were shown to have been blessedly changed by the instrumentality of the Mission)—which all present felt in listening to the brief and simple extracts from the Missionary's diary, read during the evening. They were brief and simple, but told most satisfactorily of the need, the value, and the efficiency of this Christian work.

Shall we rest satisfied with what has been done by this Society? We ought not to be so easily content; we cannot be if our responsibilities and our resources are duly weighed. The communication of "D." on a previous page, and the earnest conclusion of Mr. Eastburn's sermon, which we quote, speak with one voice and spirit upon this point.

"It will be taken for granted, perhaps, that I should say a word, before I have done, in behalf of that most blessed object which has called us to-night together. I shall so do, my brethren; but it is more because I love to speak of it, and because I know that you are equally delighted to hear of it, than because there can be any necessity, at this period of the history of this most glorious mission, to advocate its claims. It has long told, and is every day telling, through the interesting recitals of him who labors in this field of love, its own melting and irresistible story. Upon this I need not enlarge by any remarks of my own. The message with which, in God's name, I come to you this evening, is to carry on the work which has been here begun. This Society asks your gifts, not merely for that station in whose church we are now assembled, but for the purpose of extending its operations through other and destitute portions of this wide-spread city. We wish to carry a preached Gospel, to those who cannot find places within the costly sanctuaries, where their more able brethren are every week assembled. While, therefore, your hearts are opened to give liberally, on this evening, to the interesting station already in existence, and which, we may hope, has been the instrument of salvation to many souls, let me entreat you to bear *the whole cause* in your memory, and in your hearts. 'Blessed are your ears, for they hear.' But where is the evidence of your *sense* of this blessedness? Let this evening's tribute show it, and let your daily benevolence evince it; and hear the Master's most gracious encouragement,—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is a peculiar pleasure in attending divine service at the Mission Church. There is more apparent earnestness and fervor and a more general utterance of the responses, than we observe elsewhere;—and in the chants and in the singing, all present seem to join, 'with heart and voice.' The collection made during the evening amounted to $135. May the stations of this Mission be multiplied!

A Current Opinion Examined.—In number 90 of the Churchman was an interesting piece under this caption. The 'opinion' to which the remarks of that piece were directed, is "That activity in the open service of God is unfavorable to the growth of the private Christian graces." This sentiment was considered by the writer as involved in an expression he had met with in a Memoir of Francke, one of the most active men, perhaps the most active of his day. His strictures met the eye of the writer of the memoir, who replies to them by way of explanation in the paragraphs which follow.

"While I highly appreciate the truth and importance of the above remarks, it is but right to say that there has been a slight misapprehension of the ideas intended to be conveyed in the life of Francke.

"There cannot be a doubt in the mind of a reflecting observer, that very many engaged externally in the duties of benevolence are not *at heart* friends of Christ. There is a delight occasioned by the ceaseless excitement caused by efforts of this sort which is often mistaken for piety, and gives a kind of satisfaction. Many even of the gay and giddy, whose hearts can melt at a tale of suffering, or be excited by the moral grandeur of the great enterprises of the day, may be found almost constantly employed in our various societies, and that not because they have *faith*, but because they love excitement of feeling, and perhaps find something to blunt the keen reproofs of conscience in the thought that they are, at least in part, doing their duty. Not a few, too, have remarked a tendency in the mind engaged unceasingly in these delightful employments, to forget the private duties of prayer, meditation, and reflection. The necessary contact with worldly employments, the mere machinery of benevolence, as in the case of Francke, may draw away the attention from the great truth of dependence on divine aid for success, so that there may be, if I mistake not, much saying of 'Lord, Lord'—doing even of 'wonderful works'—all the form of godliness, but at heart a mere self-righteous and self-satisfied spirit. Good works that spring from faith are not so. They strengthen the *principle* which produces them; they are attended by self-denial, humility, and love. Now all that was intended to be said in the sentence which the writer has made the foundation of his excellent remarks, was only this—'Francke did not, as many do, forget, in the midst of all his cares and labors, that constant watchfulness and prayerfulness which laid the foundation for his high attainments in piety.'"

It is not less the duty than the interest of every one, occupying a station or pursuing habitual engagements, such as are here contemplated, humbly and seriously to inquire, how far these remarks apply to his own character.

Church Societies and the Press.—Inquiries made by individuals engaged in filling up the funds of similar endowments, have induced us to repeat the terms upon which the Trustees of the Press have stipulated to receive deposits to the credit of the Bishop Onderdonk Scholarship. They are given in the following extract from the proceedings of the Board.

"The Secretary submitted a communication from the Standing Committee, recommending to the Board the acceptance of a proposal made to that Committee in the past week, and which is as follows:—

"It is proposed to deposit at the Press as a permanent and perpetual loan, such contributions as shall from time to time be made for the founding of one or more scholarships in the General Theological Seminary, upon the following conditions:—that the Press allow interest on such deposits at the rate of six per cent. per annum; to be added to the principal funds of each scholarship respectively, until such principal amount to $2500; interest thereafter to be paid for the said principal sum at the rate of six per cent. per annum, to the Treasurer of the General Theological Seminary.

"Resolved, That the above proposition is regarded by this Board as singularly calculated, if carried into full effect, to produce the most extensive good in the promotion of Christian knowledge, and the propagation of the institutions of the Gospel;—and that it be and is hereby cordially concurred in on the part of this Board."

Bishop of Ohio.—We are authorized to state that Bishop McIlvaine expects to be in Columbus on Friday the 7th of December. On the succeeding Sunday an ordination will be held in that place, and the day after the Board of Trustees of the Theological Seminary of the Diocese of Ohio, are to hold a special meeting.—*Gamb. Obs.*

Domestic and Foreign Missionary Society.—The exciting influence of accumulated *facts*, seems indispensable to the support of any considerable degree of interest in the objects upon which it is desired to fix public attention. Reiterated suggestion, statement of plans, exhibition of principles, and appeal, are scarcely less necessary. Where funds are asked, or have been given, constant reports, and rightly too, are demanded, upon the mode of appropriation and its results. On these and other accounts we deem the periodical publication by our General Missionary Society of importance;—and cheerfully insert the following Circular, copied from the Episcopal Recorder, at the request of the Committee from which it emanates.

MISSIONARY PAPER OF THE "DOMESTIC AND FOREIGN MISSIONARY SOCIETY."

At the meeting of the Board of Directors of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church, which was held in New-York during the session of the late General Convention, a Committee was appointed to consider by what means a more extensive union of effort in behalf of the Society could be effected. After mature deliberation upon the subject, the Committee reported, that they believed it to be indispensably necessary to the effective operations of the Society, that some system of measures should be adopted by which correct information relative to Missionary movements should be brought before the friends of the institution at regular and short intervals. The Board concurring in this opinion, a resolution was adopted, recommending to the Executive Committee the publication of a Missionary Paper, *on the principle of subscription*, and the putting forth of every effort to promote its extensive circulation.

Among the Executive Committee there is but one sentiment with regard to the expediency of this measure. Past experience has convinced them, that not only is the *prosperity* of the Society dependent upon the proper performance of the duty devolved upon the Committee by the Board, but, in a very considerable degree, its *existence* also.

Such is human nature in its best estate, that Christians themselves require incentives to duty. *Not even these*, generally, contribute *according to their ability* to the support of those institutions whose end is the advancement of the Redeemer's kingdom. Before they can be excited to such benevolence, their understanding must be enlightened with respect to the moral wants of the world; their hearts affected with a view of its spiritual miseries; and their judgment satisfied in reference to the successful result of the plans which have been put into operation for the relief of these evils. And for the accomplishment of this object, what *better* means could be devised than that which the Board, in its wisdom, has resolved to employ?

Sensible, therefore, of the importance of the undertaking proposed to them by the Board, and of the benefits which are thereby to be secured to the Society, the Executive Committee announce their intention of entering on the work before them with as little delay as possible.

The Paper will be entitled the "Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America," and will be edited by the Secretary of the Society.

It will contain sixteen octavo pages, comprehending a regular history of the Society's proceedings, extracts from the correspondence and reports of its Missionaries and Associations, together with the most important and encouraging facts collected from the publications of other Societies, particularly those of our own Church, in England and elsewhere.

It will have a *cover*, with an appropriate *design*, and will be embellished, occasionally, with prints of a suitable character.

It will be issued every month, and afforded to subscribers at $1 per annum; to Members of Associations connected with the Society, *gratis*.

Secretaries of Associations, and others ordering copies, are requested to give their address *distinctly*, and to designate the mode by which they would have the paper forwarded.

Applications addressed to the Rev. P. Van Pelt, Philadelphia, will receive prompt attention.

As it is expected that the first number will be published in January next, it is desirable that those who intend to patronize the paper should send in their names, *previous to that time.*

Subscriptions to the "Missionary Record" will be received at the Press, No. 46 Lumber-street.

The South.—Key West, we are happy to say, will probably enjoy the services of a Clergyman of our Church during the present winter. We beg leave to direct the attention of the clergy to the following notice of the

WANTS OF THE CHURCH IN FLORIDA.

During the present month, the Missionary station at Tallahassee will become vacant by the removal of the Rev. Mr. Bragg, to the Diocese of Georgia. The Episcopalians of that town are exceedingly anxious to have his place supplied by a clergyman of equal piety and zeal. Could their wish in this respect, be gratified, the Vestry of St. John's Church will pledge themselves to raise, as a salary, $500 per annum.

A Missionary is also greatly needed to undertake th charge of *three* other parishes. One of them (the new Virginia settlement) is about 10 miles north-east from Tallahassee; another (old Virginia) 15 miles south-east from Tallahassee; and the third, at the town of Quincy, 25 miles west from Tallahassee. Any clergyman possessing suitable qualifications for his office, who is disposed to engage in this interesting field, will, we are assured, meet with friends who will give him a cordial reception, and treat him with hospitality and kindness. These congregations will contribute $250 per annum toward the support of a minister. Should the services of two clergymen be secured for Middle Florida, the Executive Committee of the Domestic and Foreign Missionary Society have resolved to appropriate the stipend heretofore allowed to the Missionary at Tallahassee toward the maintenance of the individual who may labor at the other places.

Should one clergyman only be obtained, his ministrations will be divided between the *four* congregations above mentioned.

P. Van Pelt, Jr.
Secretary of D. & F. M. Society.

New-Jersey.—We have received an interesting and particular account of the progress of Bishop Doane through a part of his primary visitation; which,—as our paper is prepared for the press one day earlier than usual this week, the office being closed on Thanksgiving Day,—we are obliged to postpone until our next number. In his primary visitation of the counties of Essex, Morris, Sussex and Warren, accomplished in six days (we do not speak of *expedition*, as a *desirable* characteristic of Episcopal visits,) he preached 11 times in 7 churches, a court house, and a private dwelling; baptized 1 adult and 1 infant; confirmed 10 persons, and travelled 140 miles. Did we not regard the following expression by another correspondent, of honest gratification, as simply true and unvarnished, we should not give it place. There is something interesting far beyond what is furnished by ordinary life, in the first contact, if we may so speak, of a spiritual society with its pastor; and those who have experienced this can enter into the feelings which we doubt not dictated the subjoined communication.

To the Editor of the Churchman.

Dear Sir,—The Right Rev. Bishop of New-Jersey in the course of his primary visitation to his Diocese, preached at Paterson on Monday, December 3d. At this first meeting of the congregation with their Bishop, the high opinion they had been led to entertain of his character, was not disappointed. In a discourse distinguished for purity and vigor of style; for lucid order and arrangement of matter; and for a spirit of catholic charity, he sustained his reputation for talents, acquirements and piety.

His brief stay, although affording but little opportunity for social intercourse, was sufficiently long to leave upon their minds the impression that in him, the Christian and the gentleman would be found united.

That Bishop Doane may long continue to rule over our Church; that the example of his piety, learning and firmness, may tend to increase religion, maintain the cause of truth, and stay the progress of error within our borders, is the earnest prayer of the church at Paterson.

Systematic Appeal and Contribution.—A correspondent, a clergyman, complains of injustice done him, in common with others, in the communication upon this subject, by S. K. T., which appeared in a late number of the Churchman. The true reason for the delinquency of country parishes, in making the stated collection to the funds of the Diocese, is, he thinks, to be found in the incumbrance of domestic burthens which presses upon most of them.

"It would seem to me," he says, "not at all difficult to find other reasons than those which have been assigned—reasons which are both weighty and creditable to advance, why some, and perhaps all of those parishes which are considered delinquent, have thought fit so to be. I can see no reason why a parish may not be permitted honestly and sincerely to think that their burthens are at home as heavy as they can bear. And if so, I know not why their clergyman may not be honestly and sincerely persuaded of the same fact; especially when, as in the present [the writer's] instance, he honestly believes his people are doing full as much according to their ability as those who are 'forward in every good work.'"

To no parish or clergyman so circumstanced, we are very sure, did our correspondent S. K. T. intend to direct his remarks; and we regret that any reader should have so understood them. As to the project mentioned by him, in the extract from a letter introduced in his communication, it was in it that we found the chief occasion for our own remarks; we thought it and still do so, decidedly unbecoming and improper. At the same time, however justly our present correspondent's case may be set down as a peculiar one, we are disposed still to think, and we believe a large proportion of the members of the late Convention were of the opinion, that there is yet much cause for the complaints, in making which S. K. T. was neither first nor alone.

Society of Alumni.—On the preceding page will be found the Constitution of an association with this name. Now that its graduates have become so numerous as to have formed an institution, designed to *aid* the Seminary, from which they have derived such important benefits, it is pleasing to trace its history, and to compare the successive steps in its progress. The establishment of a Theological Seminary, to be conducted under the general authority of our Church in the United States, was first moved in the Convention of the Diocese of South-Carolina, in 1814. The question, Will such a measure be generally deemed expedient? at once presented itself, and was in the same year referred by the General Convention, for an expression of their opinion, to the different dioceses. At its next meeting the object was declared expedient;—the institution was located in New-York, and measures were set on foot for putting it early into operation. Agents, (the Rev. Messrs. Croes and Griffin, we believe,) were soon engaged in soliciting the requisite funds for its endowment. In 1820, the location of the Seminary was transferred by the General Convention to New-Haven.

Its exercises were publicly opened there, on the 7th September, of the same year, with an inaugural address by the Rev. Dr. Turner, then Professor of Historic Theology in the institution. Ten students presented themselves for admission; their number was increased by the accession of 11 others in the two following sessions, and in Sept. 1821, there were at the Seminary 22 young men preparing for the ministry. By a special General Convention, called in consequence of questions connected with a legacy of the late Mr. Sherred, devoted to theological education, the present organization of the institution was enacted; and its location permanently fixed in this State. This was in October, 1830.

The following is the number of students who have completed the course of study and received the testimonial of the Seminary. They form but a small part of those who have during various portions of their preparatory course, enjoyed its valued privileges, very many having been prevented from remaining to the full term, by circumstances frequently growing out of the inadequacy of pecuniary means of support, during their stay at the institution.

There were graduated in 1823, 5; in 1824, 3; in 1825, 3; in 1826, 6; in 1827, 6; in 1828, 6; in 1829, 8; in 1830, 1; in 1831, 6; in 1832, 7. Total number of alumni, 51.

There are now at the Institution 48 students; and the whole number who have attended its exercises since its opening, is upward of 150. How many of these have been admitted to Holy Orders, and are now engaged in the active service of the Church, we have not at hand the means of ascertaining; 42 of the graduates, however, are so engaged. Many, some of them giving unusual promise of a bright and useful course, have been removed by death.

Much good may, we think, be anticipated to the interests of theological education in general, to the Seminary, and thus, (as well as by the fostering of kind feeling and by mutual intercourse among the younger clergy,) to the Church at large, from the formation of the Society to which the documents on our second page refer.

The attention of the Alumni is particularly asked for these, and for the request of the Secretary subjoined to them.

Editors of Episcopal Periodicals are desired to insert the Constitution and list of Officers of the Association in their respective papers.

Infant School.—The interesting Infant School taught in the basement rooms of the Mission Church of the Holy Evangelists, is greatly in need of relief. Donations toward defraying its expenses may be left at the school; or at the residence of the Missionary, 76 Walker-street.

LITERARY.

Protestant Episcopal Pulpit.—The (London) Christian Remembrancer for October, thus notices this work:—"We have just received six numbers of the above work from New-York; and in them we have an excellent specimen of the pulpit eloquence of our Protestant brethren in America. The subjects chosen," it adds, "are good and practically treated;" while the names of the several writers, whose productions these numbers contain, are "a sufficient guarantee for the general utility of the work." Deserved credit is given in this notice to the publisher, for the neatness of typographical execution, by which the 2d volume has certainly been distinguished.

Calendar.

Dec. 16.—Third Sunday in Advent.
—— 19. }
—— 21. } St. Thomas the Apostle. *Ember Days.*
—— 22. }
—— 23.—Fourth Sunday in Advent.
—— 25.—Christmas Day.
—— 26.—St. Stephen.
—— 27.—St. John Evangelist.
—— 28.—Innocents' Day.
—— 30.—Sunday after Christmas Day.
Jan. 1.—Circumcision.
—— 6.—Epiphany.

NOTICE.

SELECTION OF PSALMS.

The Committee appointed at the late General Convention, to propose and set forth a Selection of Psalms, will meet in Philadelphia, on the 27th inst. Those persons who may wish to have the first publication of the same, will please to communicate their proposals, specifying the amount they will give therefor, to the

Rev. Dr. Montgomery,
No. 285 Spruce-street, Philadelphia, before the 27th of this month.

MISSIONARY SERMON.

On Sunday morning next a Sermon will be preached and collection made in *Grace Church*, for the Missionary Branch of the Education and Missionary Society of the Protestant Episcopal Church.

Also, on Sunday morning next, a Sermon will be preached and collection made in *St. Luke's Church*, for the Missionary Branch of said Society.

The liberality of the friends of the Society is most respectfully solicited on the occasion.

INTELLIGENCE.

DOMESTIC.

Ordination.—*New-York.* In Christ Church, in this city, on the 12th instant, by the Bishop of this Diocese, Mr. Francis Tremayne, and Mr. Hobart M. Bartlett (an alumnus of the General Theological Seminary,) were ordained Deacons. Morning Prayer was read by the Rev. Dr. Milnor, and the Lessons by the Rev. Dr. Lyell. The Bishop preached. The candidates were presented by the Rev. Dr. Milnor.

Consecration.—*South-Carolina.* On Wednesday, Nov. 14, Grace Church, Camden, was solemnly consecrated to the Christian worship of Almighty God, by the Right Rev. Nathaniel Bowen, Bishop of the Protestant Episcopal Church in South-Carolina. (*Charleston*) *Gospel Messenger.*

College Record.—*Miami University.* There are 170 pupils in the various departments of the Miami University, at Oxford, Ohio; 93 of whom are in the college. The study of the Hebrew language and Biblical literature has a prominent place in the course of instruction. Beside the ancient languages, a knowledge of the French and Spanish is required of all who wish to graduate.—*S. S. Jour.*

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, on the 25th inst. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary.

1832.		
Dec. 12.	By an Episcopalian, - - -	$10 00
	A member of St. Luke's Parish, -	10 00
	Heretofore deposited, - - -	105 00
	Present amount of Fund, - -	$125 00

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*General Fund, Disposable.*	
8th Dec.	A Donation from "A Member of the Parish of Trinity Church," New-York, by the hands of Mr. Thomas N. Stanford, ...	$100 00
	Education Fund, Permanent.	
6th Dec.	A certificate of Stock, for *One Hundred Dollars*, as a Loan to the New-York Protestant Episcopal Press, at an interest at 6 per cent. per annum, presented by a Gentleman, a Member of the Congregation of Trinity Church, New-York, ...	$100 00

Benjamin M. Brown, *Treasurer*,
No. 61 Water-street, and at the
Butchers' and Drovers' Bank, 128 Bowery.

GEN. PROT. EPISC. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "*General Prot. Episcopal Sunday School Union*," acknowledges the receipt of the following sum, viz:—

From St. James' Church, Wilmington, North-Carolina, (per Rev. W. D. Cairns,) to be returned in books, $30.

Floyd Smith,
New-York, Dec. 12th. No. 12 Maiden-lane.

LENDING LIBRARY.

The following Books have been received by the subscriber, for a Sunday School Library in the North-eastern Section of the City.

From H. Cotheal, Esq.

The Sunday Morning, ...	2 vols.
The London Mechanics' Journal, . . .	4 "
Paley's Natural Theology, ...	1 "
Buck's Works, ...	2 "
Festivals and Fasts, ...	1 "
Companion to Festivals and Fasts, . .	1 "
Blair's Philosophy, ...	2 "
French Prayer Book, ...	1 "

J. M'Vickar.
Dec. 11, 1832.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 13th, from the following persons, viz:—

L. H. Young—G. Carr Grundy—J. W. Foster & Stephen W. Simes—R. B. Cran—Rev. J. Brown—Rev. B. Hutchins, *remit.* S. S. U.—S. Babcock—Joseph Lovell—Rev. J. Montgomery, D. D.—Wm. Stavely.

THE CHRISTIAN YEAR.

ON ST. THOMAS' DAY, DEC. 21.

At first, though his creed 's shaken, yet, at length,
Like trees bestorm'd, it roots with deeper strength.

Absence from good duties doth betray
Our blessings oft, and leave us to dismay;
Such sullen and resolved prejudice
Doth here obstruct our grace, hereafter bliss.
Yet Providence did so the matter guide
That his saint's faith was hereby multiplied.

* * * * * * * * * *

His hand and eye, of witnesses the best,
Christ's resurrection to his heart attest,
Until, with holy confidence, he cries
My Lord! my God!
His hesitation thus our faith assures,
His doubting our full confidence procures.

* * * * * * * * * *

Hence the victorious wounds of Christ review,
From whence thy resurrection must ensue,—
His finger points thee to that open side
Where thou may'st all thy sins and sorrows hide;
Directs thee unto those almighty hands,
That made, and bind all in submissive bands.

Ed. Sparke, D. D., 1652.

REFLECTIONS UPON THE SCRIPTURE ACCOUNT OF THE SECOND ADVENT OF CHRIST.

The fact of the Son of God having once, already, come "to visit us in great humility" may convince us, that he *will hereafter* "*come again* in his glorious majesty to judge the quick and the dead." The latter event stands upon the same ground as did the former. As for the former, so also for the latter, the word of God is pledged. Language cannot be plainer or more forcible than that, wherein God hath assured us, that "the same Jesus, who was taken up" from his disciples "into heaven, shall so come in like manner as he was seen by them to go into heaven;" that he "shall come in his own glory, and in his Father's, and in that of the holy angels:" that he "shall sit upon the throne of his glory, and all nations shall be gathered before him:" and that he "shall judge the quick and the dead." But various passages to this effect have been already mentioned, and they need not to be repeated here. The purport of our reflection is the assurance that these things will come to pass.

What views of the *divine attributes* do these most important events unfold to our eyes! What ideas do they give us of the mercy and loving-kindness of God, in sending his Son into the world "to visit us in great humility," for the sake of "us men, and for our salvation!" What ideas do they give us of God's justice and power, that he should come again at the end of the world "in his glorious majesty;" should gather all mankind together at his judgment-seat; and pronounce a sentence of eternal recompense upon every man, as his works shall be!

These ideas with respect to God are calculated to produce corresponding feelings and apprehensions *with respect to ourselves.*

In contemplating the mercy and loving-kindness of God, manifested in the first coming of Christ, who but must feel *a holy delight* at the prospect which it discloses to him, of the forgiveness of his sins through the effects of that manifestation? Who but must feel disposed to follow the exhortation, addressed to the Church by the prophet Zechariah, in words to which allusion is made in the Gospel for the first Sunday in Advent, "Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee?"

Religion, in the opinion of its enemies, is not a state of enjoyment: as if the service of God spread a gloom over the spirits, and as if mirth and wickedness went always together. But it is taught and felt in Christ's school, that none can be so joyful as the faithful; and that, however others may "think scorn of it," there is no land so "pleasant" as the holy land. It has been beautifully and truly observed upon this invitation of Zechariah, and upon the provisions of the Church at this season of Advent, "Religion then hath its joys: a prophet calleth us to exult and shout: and often as this holy season returneth, the Church secondeth his call. Her services dispel the gloom of melancholy, and put gladness into the hearts of all her children. They are wonderfully calculated to renew good impressions in our minds, to increase our faith, to invigorate our hope, to blow up the sacred fires of devotion and charity, and to fill us with holy and heavenly tempers. They produce a joy 'which no man taketh from us,' and in which 'a stranger intermeddleth not;' they inspire a pleasure which no pain can overcome, of which no time can deprive us, and which death will perfect and insure to us for ever. Perverse Jerusalem rejected joy, and chose sorrow for her portion. Glad tidings came to the Gentiles, and were gladly received. The Christian Church, formed of them, is now the daughter of Zion, and the new Jerusalem. To her the promises are transferred and made good. She therefore obeyeth the prophet's injunction; she continually, with the holy virgin, 'magnifieth the Lord, and her spirit rejoiceth in God her Saviour.'"

But then again, when we consider the divine justice and power, which will be displayed at the second coming of Christ to judge the world, with what *awe and apprehension* must we reflect upon ourselves, and upon the doom which will then await us! How must our joy at the salvation procured by Christ be tempered with anxiety, that such salvation may not be finally withheld from us! How intense should be our solicitude to do that, which the Apostle exhorts us to do in the Epistle for the first Sunday in Advent; and which the Church directs us, both on that Sunday and continually during the ensuing season, to beseech Almighty God to give us grace to do; namely, to "cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which his Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with the Father and the Holy Ghost, now and ever!" And let it never be forgotten, that it is only "through Him," that we can rise to that immortal life. As it is only by His grace, that we can in any degree "cast off the works of darkness, and put on us the armor of light;" so it is only through his merits that our deficiencies can be supplied in the imperfect attempt to cast off the one, and invest ourselves with the other. And to this the Church directs our notice, especially in the Collect for the fourth Sunday of this holy season; instructing us to supplicate the Almighty Father, that "whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, his bountiful grace and mercy may speedily help and deliver us, through the satisfaction of his Son, our Lord:" so that after all it will remain for us to pray, that the loving-kindness, which brought our Redeemer into the world *at his first coming*, may never cease to modify and attemper the justice which he will exercise *at his second coming*; and to put up to him at the footstool of his judgment-seat the petition, which the Church reminds us that it is our duty to offer, when we draw near in her appointed services to the throne of the heavenly grace, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified."

By cherishing in our minds such reflections as these, and by applying them to the improvement of our hearts and conduct, we may trust that we are endeavoring to fulfil the purposes of the Church in the appointment of this season of Advent. For giving efficacy to these reflections, by means of that power from which our sufficiency must be derived, we conclude them with the Collects, appropriated by the Church to the same season.

Collects.

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*"

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*"

"O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries may so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*"

"O Lord, raise up (we pray thee) thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honor and glory, world without end. *Amen.*"

PRACTICAL.

PROVIDENTIAL OPPORTUNITIES FAVORABLE TO SALVATION.

'Redeeming the time.'

Childhood is one of these, and by far the most favorable opportunity. The great difficulty in the way of salvation, is the corrupt nature of man. But this is not the only, nor the most obvious difficulty. The "world, the flesh and the devil" are three great visible obstacles; upon children these operate feebly. The world is at a distance, the flesh is weak; and Satan is thereby deprived of two of his most powerful instruments of destruction. The intellect, which he can fill with doubt, or perplex with error, is not yet prepared for his subtleties; and the Creator seems to have ordained the very feebleness of childhood, as an opportunity for salvation. Facts abundantly prove, that, of all who become holy in mature life, the greater part were informed or impressed in their early years. When therefore God puts his work into our hands in a soft and a pliant state, while by irresistible laws he keeps at a distance three great obstacles to salvation, it is a loud call to enter upon the great work. Now sow the incorruptible seed, the word of God, by which men are "born again." Now bring to the infant mind the great realities, God, Christ, the Holy Ghost, the judgment day, eternal happiness, and endless misery. These are the truths which, through God, are mighty, to humble the highest minds, to soften the hardest hearts, and to burst the strongest bonds. What may we not expect then, when they take the first possession of unprejudiced intellect and unoccupied affection!

Sickness is one of these. It is from want of attention that men slight religion. Satan amuses, employs, entraps, threatens and promises men,—in a word, completely occupies the *mind*, which under his hand turns constantly some new combination of objects to engage the heart. But this device God not unfrequently counteracts. Disease invades the body, disturbs the mind, loosens the affections from earth, and threatens separation. Here again God appears to drive the foes of our salvation to a distance, and for days and weeks replaces men almost in the favorable state of childhood. A fit of sickness often speaks more forcibly of God, and alarms more effectually the sinner, than listening to a long course of the most solemn instructions from the mouth of man. The *soul*, like some forgotten or neglected treasure, rises in value; and many a fruitful and many a fruitless exclamation of regret have been heard at the bed of sickness.

"'T is health that keeps the infidel in the dark;
Let but the logic in the pulse decay,
The Grecian he 'll forsake and learn to *pray.*"

There is one other opportunity we shall name, favorable to salvation; and that is a state of *poverty*. I do not mean so much a condition in which none but the necessaries of life are required, not a condition in which men are poor by birth, but by misfortune. In the former, there is as much contentment and satisfaction with earthly things as in any class of society. I allude to a class of persons, who from all degrees of affluence have been reduced to dependence and obscurity; whose early prospects were bright, but around whom the storms of adversity are gathering. To this class of our fellow-men the Gospel may be preached with great success. Disappointed on earth, they are glad to look up to heaven. The offer of unsearchable riches arrests their attention, the office of a Redeemer from debt awakens their gratitude, and the prospect of retrieving their fortunes even for eternal ages, animates them to exertion. With what hope may not the minister of Christ labor among this large class of the community! With what satisfaction hold up to them a "treasure in the heavens which faileth not," and which when a man can call his own, (though *poor* as the beggar Lazarus,) he may exclaim with an apostle, "What things were gain to me those I counted loss for Christ; yea doubtless and I count *all things but loss* for the excellence of the knowledge of Christ Jesus my Lord!"—Rev. Mr. Cutler's *Missionary Sermon.*

DEVOTIONAL.

HANDEL'S ORATORIO OF THE MESSIAH.

Messiah's name Immanuel.

Continued from page 356.

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel: God with us. *Isaiah* vii. 14, and *Matt.* i. 23.

The character of the Messiah, in this prophecy, is, evidently, that of a divine person, in the human nature; God *manifested in the flesh*, or *Immanuel*, God *with us.*

As fallen creatures, we had lost the knowledge of God, and were unable to form such conceptions of his greatness and goodness as are necessary to inspire us with reverence, to engage our confidence, or produce obedience to his will. His glory shines in the heavens and fills the earth, and we are surrounded by the tokens of his power and presence; yet till we are instructed by his word, he is to us as an *unknown* God. The prevalence of idolatry was early, and (with the exception of the people of Israel) soon became universal. Men, who boasted of their reason, worshipped the sun and moon, and all the host of heaven; nay, even the work of their own hands, instead of their Creator. But, where the blessing of divine revelation is vouchsafed, God is known, believed in, and obeyed: and his glory is most eminently displayed in the person of Jesus Christ. His agency was manifested in the work of creation; his providence is perceived in our preservation; but it is in the incarnation of the Second Person of the Godhead that he is, emphatically, said to be God *with us.*

Unless Messiah, the Saviour of mankind, be omnipotent, omniscient, unchangeable, "the same yesterday, to-day and for ever," that is, unless he be truly and properly God, how can he answer the prayers, satisfy the wants, and relieve the distresses of all who trust in him, in every age, and of all, who, in every place, equally need his support, at the same moment? David comfortably concluded, that, because the Lord was his Shepherd, he should not want, and had no reason to fear, not even when passing through the valley of the shadow of death. To us, Jesus is made known as the great Shepherd of the sheep: but how could we place that confidence in him, unless we, likewise, were assured that our Shepherd is the Lord? How could we depend upon his protection, and trust in his mercies, unless with full conviction, we were able to confess, "We know thee, who thou art, *the holy one of* God."

The doctrine of our Lord's divinity, contemplated in this point of view, becomes not merely a subject of profound and awful admiration, as a wonderful mystery, far above our comprehension, but a never-failing source of devout gratitude and confidence. We see its connexion with the whole system of our redemption; and how imperfect must be our trust in a Saviour, who is any thing less than *divine*. Hence we should be led to "Hold fast the profession of our faith without wavering;" not to be like "children tossed to and fro, and carried about with every wind of doctrine;" not to listen to the cavils of those, *wise in their own conceits*, who would bereave us of this great foundation of our hope and trust in the Gospel promises. To believe in Messiah as *Immanuel*, God *with us*, ("that is, a divine person assuming human nature, for us men, and for our salvation,") is the sum and substance of the Christian's hope; "which hope we have as an anchor of the soul, both sure and steadfast."

Salvation Published from the Mountains.

"O thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, Behold your God.—*Isaiah* xl. 9.

The prophet Isaiah, in prospect of Messiah's appearance, here speaks of it as an event suited to excite universal joy. The Gospel (as the word imports) is good news, glad tidings indeed! the best that ever reached the ears, or cheered the heart of man! The promise of *Immanuel*, God *with us*, is now to be spread from the tops of the mountains. The day is breaking; and this passage prepares us for what follows as the next reflection, "*Arise, shine, for thy light is come.*" The welcome news is to be dispersed from Jerusalem to Samaria, from Jew to Gentile, "from one kingdom to another people," till "all the ends of the earth shall see the salvation of our God." This exultation arises from the character of the Messiah, compared with the design of his appearance; and this is answerable to the condition in which he finds mankind. The deplorable state of fallen man by nature, is largely described both in the Old Testament and in the New. "All have sinned, and come short of the glory of God." But, *O thou that tellest good tidings, lift up thy voice, lift it up, be not afraid.* Say to a sinful world, *Behold your* God! These tidings are, indeed, well calculated to induce the wicked to forsake his wickedness, and return to that God who hath declared he "will abundantly pardon."

The heart, too hard to be softened by temporal benefits, and too stubborn to be subdued by afflictions, may be melted by reflecting on the love of our Saviour; and by that discovery of the divine perfections which is exhibited in the great redemption that hath been wrought for us. Proclaim it then, from the tops of the mountains, that there is forgiveness with Him. Say unto Jerusalem, Behold Messiah, *Behold thy* God! who comes to put away sin, by the sacrifice of himself. This we are assured he *can* do, because he is God; and that he *will* do it, because he hath taken upon him *our* nature for that very purpose. He is "the Lamb of God, which taketh away the sin of the world."!

What mingled sentiments of hope and fear, of joy and reverence, of humility and confidence, is this reflection adapted to awaken in our hearts! *Our* God *cometh!* He *did* come, "in the fulness of the time," according to his prophecy; and the word of prophecy further assures us that he *will* come again. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Prepare then to meet thy God.

CHURCH DOCUMENTS.

VIEW OF THE STATE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;

Compiled by a Committee of the late General Convention from documents furnished by Delegates from the several States.

(Concluded from page 360.)

GEORGIA.

The triennial report of the state of the Church in this Diocese is necessarily little more than a recapitulation of former reports, involving a renewal of regret that so extensive a field of labor should remain uncultivated: no addition having been made since the last General Convention to the number of clergy or congregations. But it is consolatory to know that the Church, in those portions of the Diocese in which it has been established, is in a prosperous and flourishing condition. Sunday Schools and Bible Classes have been organized, and are in successful operation in three of the parishes. There are various associations for missionary purposes. The Rev. T. S. W. Mott, has removed from this Diocese to that of South-Carolina. The Rev. Hugh Smith has removed to the Diocese of Connecticut; and the Rev. Edward E. Ford has been received into this Diocese, by virtue of letters dimissory from that of New-Jersey. The Rev. S. C. Bragg has accepted an invitation to the charge of Christ Church, Macon, and is expected to enter upon the duties of his engagement in January next. The Rev. Theodore B. Bartow has been admitted to Deacons' and Priests' Orders, by the Rt. Rev. N. Bowen, D. D., acting under the provision of the 20th Canon of 1808. The annexed statistical table contains a summary of the parochial reports.

Organized Congregations 4; Clergy (Presbyters) 3; Communicants 241; Sunday Schools 3; Sunday School Teachers 35; Sunday Scholars 250; Ordination 1; Baptisms 139; Burials 79; Marriages 46; Confirmed 48.

Missionary Contributions, $2000.

OHIO.

The number of clergymen in the Diocese of Ohio is seventeen, thirteen Presbyters, and four Deacons. Since August 1829, Messrs. James McElroy, John O'Brien, Henry Caswall, and George Denison, have been admitted to the order of Deacons; and the Rev. Alva Sanford and James McElroy, to the order of Priests.

The Rev. G. McMillan has removed to the Diocese of Kentucky, the Rev. Amos G. Baldwin to New-York, the Rev. N. Stem to Pennsylvania, and the Rev. John O'Brien and the Rev. Silas C. Freeman to Michigan. The Rev. John P. Robinson also is believed to have removed from the Diocese of Ohio.

The additions to the Diocese from abroad, are the Rev. R. T. Rogers from England, and the Rev. W. R. Lyster from Ireland.

The Rev. C. P. Bronson has been suspended from the exercise of the ministry.

The number of candidates for Holy Orders in the Diocese is eleven; the number of Baptisms since last General Convention, is 646, of which 65 were adult; the number of Confirmations 262; and the number of persons added to the Communion 468. Five churches have been built and as many more commenced. Four churches have been consecrated.

From these statistics an idea may be formed of the condition of this Diocese; it is manifestly one of growth and prosperity.

KENTUCKY.

The delegation from Kentucky report the following account of the state of the Church in that Diocese. Since the last General Convention there has been a very great increase in the Church. There was at that time but one officiating minister in the Diocese; there was not a single candidate; there were but three organized parishes, and only two buildings for public worship. There are at the present moment seven officiating Presbyters; six candidates for Holy Orders; seven organized parishes; three buildings for public worship; the parish of Paris is building a fourth, and subscriptions have been made for two more, in Hopkinsville and Henderson, which there is reason to believe will be built in the course of the coming summer. These facts afford evidence of a growing interest in the Church, and others might be mentioned going to show the same at many points in the Diocese.

There is reason to believe also that the concern of the members of the Church relative to their personal interest in the atonement made for them and for all by our Lord and Saviour Jesus Christ, is greatly increased. There is, indeed, in this respect, above all others most important to every man, a manifest improvement—an increased and an increasing interest in old and young; and it is but justice to say, and the delegation is more free to speak on this occasion, as it is a lay delegation only, that the ministry in the Diocese have shown such devotion to the cause of religion, such disinterestedness in giving themselves to the cause where the inducements as to temporal concerns, are as yet so small, and in refusing to leave the ground they have occupied and broken up, notwithstanding very tempting offers made to some of them, as to encourage the hope, nay the confident expectation that the good cause will continually gain ground, until the Gospel of Christ shall be preached to the Church of Christ in every corner of the land.

Baptisms 76; Burials 45; Marriages 29; Communicants 217; Confirmed 21; Churches 3; Clergymen 9; Candidates for Holy Orders 6; Collections for missions and education of young men preparing for the ministry $1310.

MISSISSIPPI.

In the Diocese of Mississippi the present condition of the Church varies not materially from what it was at the period of the last General Convention. The number (viz. four) of organized parishes remains the same. The congregations and Communicants have stood as they were in respect to numbers, except a small accession to the latter. These parishes have been all since their formation destitute of the public services of the Church for several months in succession, occasioned by the death or removal of ministers. This privation accounts principally for the hitherto rather stationary character of the parishes. They are, however, reviving and gaining strength in some encouraging measure.

The Church in Mississippi availing itself of the Right Rev. Bishop Brownell's visit to the Western and Southern States, under the provisions of the twentieth canon of 1808, invited him to perform episcopal offices in this Diocese. One Deacon was admitted by Bishop Brownell to Priests' Orders. Three churches have been consecrated, and the holy rite of Confirmation was administered to many persons.

Three persons have removed from the Diocese. Two clergymen from other dioceses have been received into this Diocese.

The Rev. John C. Porter, late Rector of Trinity Church, Natchez, has, in the early period of his ministry and in the midst of his usefulness, been called from the scene of his labors here on earth, to join the Church Triumphant. In this secluded region, where many laborers are needed, and but few are found, his loss is deeply felt.

The officiating clergy resident in the Diocese are but two in number, who have their respective cures embracing the charge of one a single parish, of the other two parishes. The fourth and last is at present unoccupied by a minister.

The Diocese has regularly held its annual conventions. The canon and rubrics of the Church are in all cases complied with, and the children regularly catechized.

The "Protestant Episcopal Society for the Advancement of Christianity in Mississippi," has been and still is of benefit in procuring and circulating Episcopal books, &c. &c.

Delegates have been chosen to co-operate with Alabama and Louisiana in organizing the contemplated South-Western Diocese whensoever those States shall signify their readiness to act.

The main obstacle to the extension of the Episcopal Church in this Diocese is the insufficient supply of clergymen. Until this evil is remedied the progress of the Church cannot be, humanly speaking, otherwise than very gradual, if indeed it will not be confined to the situations where at present established. The earnest desire therefore is that the Lord of the harvest will speedily send forth more laborers into this quarter of the spiritual vineyard.

Baptisms (adults 8, infants 68) 76; Marriages 21; Funerals 16; Communicants 60; Clergymen 4; Parishes 4, vacant do. 1; Families 120; Confirmations —; Sunday Scholars 30; Sunday School Teachers 8; Ordained Priest 1.

TENNESSEE.

The Church in this State was admitted into union with the General Convention at its last session. It then consisted of four congregations, with two Presbyters and one Deacon. It has at present, nine congregations, five Presbyters and one Deacon. One church, the first in the State, has been erected since the last Convention, and two others are nearly completed.

Messrs. John Chilton and Samuel G. Litton have been admitted to Deacons' Orders by the Right Rev. Bishop Ives, of North-Carolina, during a visit made by him to the churches of Tennessee last summer, at the request of the Standing Committee; and the Rev. John Chilton to Priests' Orders.

The Rev. Thomas Wainwright, of North-Carolina, has removed into this State, with letters dimissory from the Bishop of that Diocese.

Five new congregations have been organized, and it is anticipated, that all of them will be shortly supplied with ministerial services.

In four congregations, in which only has Confirmation been administered, the number confirmed is 70. The whole number of Baptisms reported is 78; the whole number of Communicants reported is 80, of which number 50 have been added in the recess of the Convention.

There is at present but one candidate for Holy Orders.

Since the last Convention the churches in this State have been favored with visits from the Right Rev. Dr. Meade, Assistant Bishop of Virginia, and the Right Rev. Dr. Ives, Bishop of North-Carolina, both of whom were kindly received, and contributed to the advancement of the Church in this State.

The incipient state of all things connected with the Church in Tennessee, has hitherto prevented much attention to Sunday Schools. There are, however, three such schools, well attended and in a flourishing condition; and the number is expected shortly to increase. Between 250 and 300 children are receiving instruction in these schools. They are in connexion with the General Sunday School Union of our Church.

The Committee on the state of the Church in this State, appointed at the last Convention thereof, say, in their report, that "they are pained at knowing and deeply feeling how much more, by God's help, might have been accomplished, had we among us many, very many more laborers to send into our *fields* which are *white*, indeed, *unto the harvest.* On every side, and in every direction, are we informed of people, whose education, principles, and feelings, are all on the side of our Church:

"Who long to tread the sacred courts,
Which to God's dwelling lead;"

And who mourn their privations of the means of grace. There are multitudes of members of our Church, baptized by its ministers; nay, who have even submitted to the laying on of hands of our Bishops in various parts of our own country, and even Europe, who only need, and actually desire our ministers to assemble them together into congregation, to enable them, again to offer praises and prayers to God, in temples of their own.

And Bishop Ives, when recently on a visit to this State for the performance of Episcopal services, and while presiding in the Convention, called the attention of the Church to these circumstances, in the following language: "That a most animating scene, inviting ministerial labor, is open to the Church in this whole valley of the Mississippi, will be questioned by no one, who has cast a deliberate view over this region. Its relative position, the abundance of its resources, the character and denseness of its population, the fact that many of our own household of faith are scattered over its surface—all unite to elevate it before Churchmen in a most engaging light; while all equally unite to urge it especially upon the attention of Churchmen in this Diocese. What then, Brethren, is your obvious duty? With a territory lying to the south and west of you, equal almost to the remaining portion of the United States, and destined at no very distant time to control the interests of these States, surely it cannot be matter of indifference to any intelligent Episcopalian, who loves his country, and the word of his God and Saviour, whether this important region shall be blessed with the sober and restraining institutions of the Church, or be left to the fearful influence of modern religious excitements. But in the whole of the interesting country of which I speak, we have only from 12 to 15 clergymen. What, then, does the relation you bear to it call upon you to do? What, but to go to the extent of your power in increasing the number of pious and devoted clergymen.

It seems important to your President, that some direct measure should be adopted to increase the number of clergy, by increasing the means of theological education among yourselves. This suggestion will have its due weight with all who consider, that no reasonable hope can be entertained, of your having an efficient and permanent clergy, except as they may be trained for the work within your own borders."

The Convention, impressed with the importance of these considerations, placed a declaration to the same effect upon its Journal in the following words—

"Whereas, this Convention is deeply sensible of the great want of Clergymen of the Protestant Episcopal Church in this Diocese, and also of the wants of our sister churches of the southern and south-western States generally: And whereas, we believe that the interests of this Church can only be advanced in those sections of the Union above alluded to, by providing ministers of piety and learning to labor at her destitute altars: And also, that the cause of true religion and learning may be most effectually promoted, by providing for the instruction of those who are preparing for Holy Orders,—Therefore,

Resolved, That this Convention pledge themselves, if funds can be obtained, to establish at some eligible location in this Diocese, a Classical and Theological Seminary of learning, in order to educate, or aid in the education of persons who are desirous of obtaining Holy Orders.

The Committee understand that the measure here contemplated, is prospective, and is not expected to be immediately accomplished.

A Missionary fund has been established, composed of an annual grant from the Domestic and Foreign Missionary Society, and collections made within the State. Two clergymen are at present assisted by this fund.

ALABAMA.

There are now in this Diocese four organized Churches, and two officiating clergymen, one of whom has resided in this State about six months, and the other only a few weeks. The number of Communicants is not precisely known. There are no candidates for the ministry. This Diocese is chiefly interesting as a promising field for clerical and episcopal labors. Those churches which have received the regular services of clergymen have grown with uncommon rapidity; and there is reason to believe that under a judicious ministry, many other churches might be organized and built up with a success which few other parts of our country promise.

The population of Alabama, between the years 1810 and 1830, has increased from 10,000 to upward of 300,000. Many large villages are scattered over the Diocese which are rapidly increasing in wealth and population. The soil of the State is very fertile, and its rivers are numerous and navigable; and the present seems to be a peculiarly favorable time, for laying firmly the foundation of our Church in this very interesting and promising portion of our country.

JUDGES OF EVIL THOUGHTS.

When you see an action in itself noble, to suspect the soundness of its motive, is like supposing every high thing, mountains among the rest, to be hollow. Yet, how many unbelieving believers pride themselves of this uncharitable folly! These are your silly vulgar-wise, your shallow men of penetration, who measure all things by their own littleness, and who, by professing to know nothing else, seem to fancy they earn a right to know human nature exclusively. Let none such be trusted in their judgments upon any one, not even on themselves always.—*Bost. Recorder.*

TEMPORIS FURES AMICI.

If you light upon an impertinent talker, that sticks to you like a burr, to the disappointment of your important occasions, deal freely with him, break off the discourse, and pursue your business. These repulses, whereby our resolution and assurance are exercised in matters of less moment, will accustom to it, by degrees, on greater occasions.—*Plutarch.*

B. Curtis Brown, *Print.*